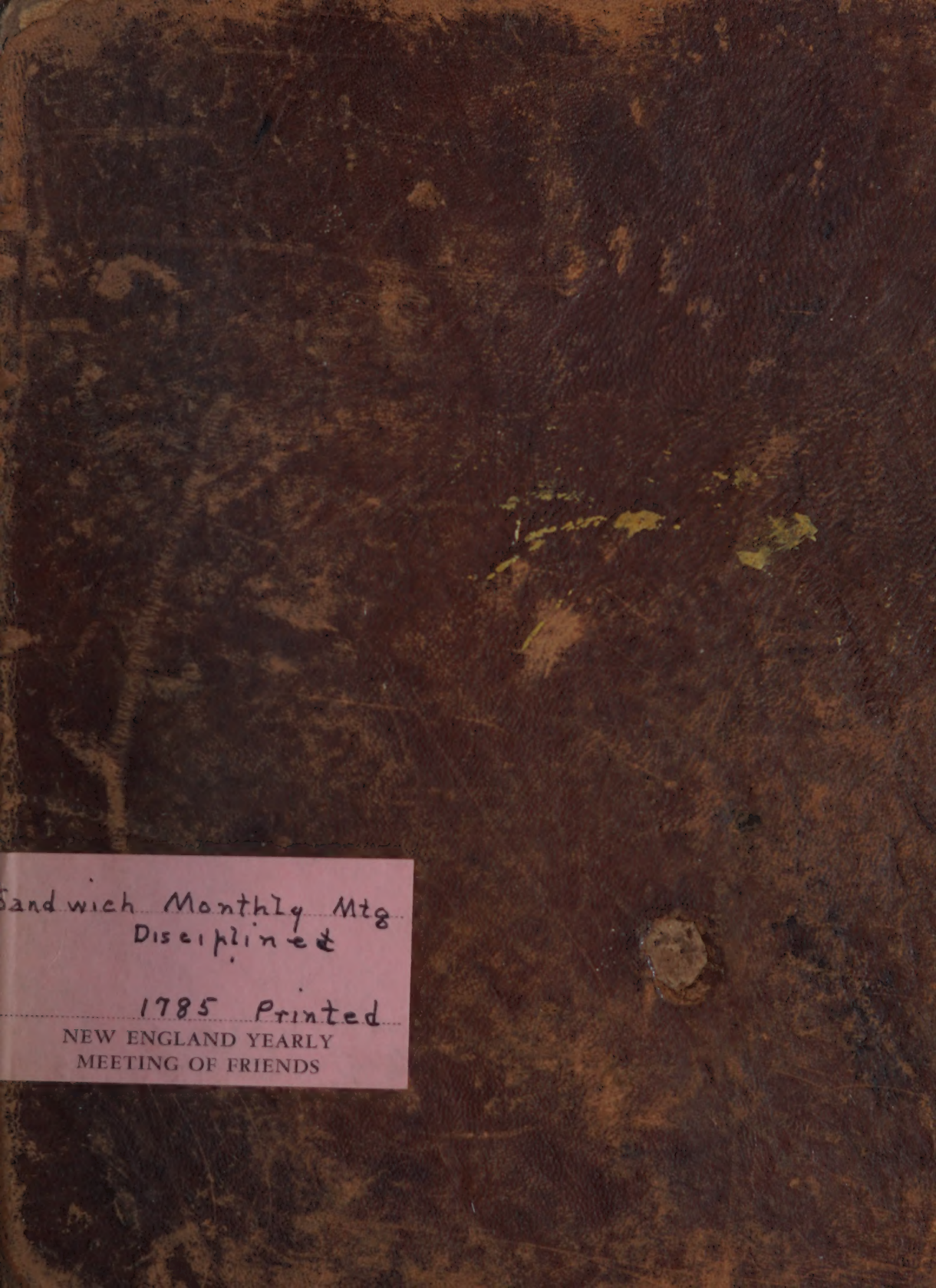
Sandwich Monthly Mtg
Disciplined
1785 Printed
NEW ENGLAND YEARLY
MEETING OF FRIENDS

Sandwich Preparative Meeting.

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Sandwich Monthly Mtg
Discipline

1785 Printed
NEW ENGLAND YEARLY
MEETING OF FRIENDS

the Sandwich Monthly

Sandwich Monthly Meetin

THE

BOOK

OF

DISCIPLINE,

Agreed on by the YEARLY-MEETING of *FRIENDS* for *New-England.*

CONTAINING

Extracts of Minutes, Concluſions and Advices, of that Meeting; and of the Yearly-Meetings of *London*, *Pennſylvania* and *New-Jerſey*, and *New-York*; from their firſt Inſtitution.

ALPHABETICALLY DIGESTED.

PROVIDENCE: Printed by *JOHN CARTER.*

M,DCC,LXXXV.

PREFACE.

THE yearly-meeting in 1783, having a concern for the reviſal of our diſcipline, committed the important work to the meeting for ſufferings, who, after waiting for a right qualification, proceeded on the buſineſs; and having the reviſal of the London diſcipline of 1782, with thoſe of our neighbouring yearly-meetings as well as our own to compare, have with much labour and cloſe attention, in the ability afforded, performed the ſame, which being laid before the laſt yearly-meeting, a large committee, conſiſting of friends from each quarter, were appointed to join the meeting for ſufferings in examining the ſame, who being met accordingly, were favoured after ſeveral ſittings to go through the work; and the whole, as contained in the following pages, was agreed to; and the yearly-meeting having committed to the meeting for ſufferings the further care of communicating the ſame to the ſeveral quarterly and monthly-meetings, they have thought fit to direct a ſuitable number of copies to be printed for that purpoſe, in order,

1ſt. That every quarterly and monthly-meeting may be furniſhed with a fair and correct collection of the minutes and advices which have been agreed to, for regulating the affairs of the ſociety.

2dly. "That theſe minutes and advices being more generally received, may be more uniformly obſerved and put in practice, that order, unity, peace and harmony, may be preſerved throughout the churches."

3dly. "That in an eſpecial manner the youth of the preſent and ſucceeding generations may not only be early and more fully inſtructed in our religious principles, but in the nature and deſign of our Chriſtian diſcipline; and through divine aſſiſtance be enabled to adorn our holy profeſſion, by a conſiſtent conduct and circumſpect converſation in all godlineſs and honeſty,

thereby avoiding the reproach which many, through a defection in principle, or a degeneracy in practice, have brought upon themſelves, and the body of which they profeſs to be members."

4thly. "That the unfaithful, the immoral, and the libertine profeſſors, may be ſeaſonably reminded of their danger and of their duty, as well as of the great labour, which, in much goſpel love, hath been from time to time beſtowed for their help and recovery; and that ſuch as continue to deſpiſe and reject the convictions of truth, and the counſel of their brethren, and refuſe to be reclaimed, may be made ſenſible that they themſelves are the cauſe of their ſeparation from our religious fellowſhip and communion: For when any, by their inconſiſtent and diſorderly conduct, or by imbibing and adopting principles or practices contrary to the doctrine which we have received, have firſt manifeſted their diſunity with the ſociety, it is but juſt and requiſite, that, after endeavouring and waiting to reſtore them without effect, the body ſhould teſtify its diſunity with ſuch erring and refractory members; at the ſame time earneſtly deſiring that they may be convinced of the error of their ways, and that through unfeigned repentance, and a conſiſtent orderly conduct in future, they may be re-united to the body. This being the utmoſt extent of our diſcipline reſpecting offenders, it is very evident, that, from the right exerciſe thereof, no degree of perſecution or impoſition can be juſtly inferred; for the impoſition reſts entirely on the part of thoſe who inſiſt on being retained as members, whilſt at open variance with the body, either in principle or practice."

We are not however without a clear ſenſe that this publication will prove inſufficient to produce the deſired effect, unleſs we are very careful to move and act under the immediate influence of the Spirit of Chriſt, in the pure love of the Goſpel.

"And whilſt we are earneſtly recommending this work to the notice and regard of friends, we cannot omit to preſs upon them a diligent reading of the Holy Scriptures, as ſuperior to all other writings for inſtruction; and it

muſt

must yield great satisfaction to observe how consonant these advices are to the doctrine and precepts of Christ and his apostles."

Although this collection is printed solely for the use of our own society, yet, should it get abroad and meet the public eye, it is not doubted but every serious and candid reader will observe, throughout the whole, the constant and earnest endeavours of the society for the promotion of virtue and religion.

MEETING FOR SUFFERINGS, the 9th
of the 7th Month, 1785.

ADVERTISEMENT.

IT is to be observed, that the dates at the end of the minutes and advices, denote the years in which they were issued by the yearly-meeting from whence they were taken.

The book is printed with blank pages, and bound with blank leaves, for the purpose of making future additions, which are to be inserted in the manner, and in the page, in which they will be directed to be placed by the yearly-meeting. No other additions are to be made.

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APPEALS.

IF any perſon or perſons ſhall think themſelves injured or aggrieved by the judgment of any monthly-meeting, of which they were a member or members, ſuch perſon or perſons may appeal to the quarterly-meeting, to which the ſaid monthly-meeting doth belong; provided notice be given of ſuch intended appeal, in three months after ſuch judgment is given; and the appeal muſt be lodged in ſuch quarterly-meeting, within ſix months after ſuch notice.

If any perſons be diſſatisfied with the judgment of any quarterly-meeting, they may appeal from ſuch judgment to the yearly-meeting; the appellants giving notice to the ſaid quarterly-meeting of their intentions to appeal, within ſix months after the judgment of ſuch quarterly-meeting is given; and ſuch appeal muſt be brought to the next quarterly-meeting, if it may with convenience, or to the next following.

If any appellant or appellants do not bring his, her or their appeal to the yearly-meeting next enſuing, due notice once given, then, if ſuch appellants continue their appeal, notice ſhall be repeated in writing to the meeting againſt which they may appeal, at leaſt three months preceding the yearly-meeting. 1745.

And when any perſons manifeſt their intention of appealing from the judgment of a monthly or quarterly-meeting, that ſuch meeting appoint a ſuitable number of friends to attend the ſuperior meeting, with a copy of their doings ſigned by the clerk, there to manifeſt the reaſon upon which ſuch judgment was founded; which ſuperior meeting is to take ſaid appeal into conſideration, and determine thereon, by a committee to be appointed for that purpoſe. All appeals to be attended upon on the ſeventh day of the week, in which the yearly-meeting begins.

It is the judgment of this meeting that
Monthly Meetings have a right in cases
of reversal of their judgment against
any individual member on account
of irregular dealing, only, to take up
the case again & proceed according to
Discipline & it is recommended to
Superior Meetings to be carefull
whenever reversals are made on account
of irregular dealing only to express
the same in their reports

ARBITRATION.

AGREED, that the chooſing of arbitrators is proper in caſes of difference about a man's property. 1684.

Whereas it ſometimes happeneth, to the hurt of truth, and grief of many friends, that differences do ariſe amongſt ſome profeſſing truth, about outward things; it is therefore by this meeting thought convenient, and adviſed, that when any friend or friends ſhall hear of any ſuch difference betwixt any friends in that meeting to which they do belong, that they forthwith ſpeak to, and tenderly adviſe, the perſons between whom the difference is, to make a ſpeedy end thereof; and if that friend or thoſe friends do not comply with their advice, that then they take to them one or two friends more, and again exhort them to end their difference; and if they or either of them refuſe, then to let them know, that it is the advice and counſel of friends, that they ſhould each chooſe an equal number of indifferent, impartial and judicious friends, to hear and ſpeedily determine the ſame; and that they do bind themſelves to ſtand to their award and determination, or the award and determination of the major part of them, that ſhall be made and ſigned by the arbitrators.

Alſo this meeting doth adviſe, that if any perſon profeſſing the truth among us, and eſteemed a friend, ſhall refuſe ſpeedily to end the difference, or refer it as before adviſed, complaint be made of that perſon or perſons, unto the monthly-meeting to which he doth belong; and if after admonition he ſhall refuſe ſo to refer his caſe, that then the meeting do teſtify againſt ſuch perſon, and diſown him to be of our ſociety, until he ſhall comply with the equal methods and agreements of our ſociety, and by ſuch his compliance

doth declare that he is for peace, and doth ſeek and deſire it: And when any perſon ſo refuſing is teſtified againſt by the meeting, and diſowned, the other perſon may have his liberty to ſeek his remedy againſt him at law. 1697.

Adviſed, that in all caſes of controverſy and difference, the perſons concerned therein either ſpeedily compoſe the difference between themſelves, or make choice of ſome faithful friends to determine the ſame; or otherwiſe, if they cannot agree upon the choice, to ſubmit to the monthly-meeting's choice of certain perſons meet to inſpect and determine the controverſy, and to ſtand to their award and final determination thereof; that ſuch controverſies may not be continued, to cauſe a reproach. 1692.

And it is the advice of this meeting, that perſons differing about outward things do, as little as may be, trouble public miniſtering friends with being arbitrators in ſuch caſes. 1697.

And that all perſons differing be exhorted by the monthly-meeting to which they belong, when their caſes are referred, and judgment and award made, ſigned and given thereupon, as aforeſaid, to ſtand to and perform the ſaid award, which they have bound themſelves to perform: And if any ſhall refuſe ſo to do, that then the monthly-meeting to which ſuch perſon doth belong, upon notice thereof to them given, ſhall appoint a ſuitable committee to labour with him, and if he do not make it evident, that there is manifeſt error or injuſtice, they admoniſh him thereunto; and if after admonition he perſiſt to refuſe, then the meeting to teſtify againſt him as before; but if ſuch error or injuſtice be made to appear, then the matter be reconſidered by the ſame or other arbitrators, as in the judgment of the monthly-meeting may appear beſt, and ſuch correcting judgment be final. And the bonds of arbitration are not to be conſidered binding and final, where evident error or injuſtice is made to appear, and it is adviſed that bonds be written accordingly; but where this is not manifeſt, ſuch bonds be concluſive and final.

It

It is the ſenſe and judgment of this meeting, that if any perſon profeſſing truth with us ſhall arreſt, ſue, or implead at law, any other of our members, before he hath proceeded in the methods herein before recommended, that ſuch perſon doth therein depart from the principle of truth, and the known way thereof, and acts contrary thereunto, and ought to be dealt with by the meeting he belongs to for the ſame; and if he ſhall not give ſatisfaction to the meeting for ſuch his diſorderly proceeding, by condemning it, and himſelf therein, that then he be diſowned by the meeting. 1697. 1692.

And if the party ſo ſued or arreſted taking with him, or if under confinement, ſending one or two friends to the perſon who goes to law, ſhall complain thereof, the ſaid perſon ſhall be required immediately to ſtay proceedings; and if he does not comply with ſuch requiſition, the monthly-meeting to which he belongs ſhall diſown him, if the caſe require it. 1782.

So much of the minute as doth relate ſimply to the entering into bonds, and ſo far as arbitrations may be refuſed on account of diſputes and queſtions in law, relating to executors or truſtees, where the property is not their own, in both theſe caſes, that there be a particular and ſpecial regard had to the nature and circumſtances of things, it not being either now, nor at the time of making the ſaid minute, the intent of this meeting, in the above deſcribed or other caſes, to lay any unwarrantable burthen upon any brother, nor upon the church of God. 1720.

The following Method is to be obſerved in proceeding in Arbitrations.

1. Each party having choſen one or two indifferent, impartial and judicious friends, thoſe ſo choſen are to agree upon a third or a fifth friend, unleſs the parties firſt agree in the nomination, whoſe name ſhall be inſerted with the others in the bonds of arbitration, or other written agreement.

2. The arbitrators ſhould not conſider themſelves as advocates for the party by whom they were choſen, but men, whoſe incumbent duty it is to judge righteouſly, fearing the Lord. They ſhould ſhun all previous information reſpecting the caſe, that they may not become biaſſed in their judgments before they hear both parties together.

3. The parties to enter into written engagements or bonds, if either of them require it, to abide by the award of the arbitrators, or a majority of them, to be made in a limited time.

4. Every meeting of the arbitrators muſt be made known to the parties concerned, until they have been fully heard, nor ſhall there be any ſeparate private meetings between ſome of the arbitrators, or with one party ſeparate from the other, on the buſineſs referred to them; and no repreſentation of the caſe of one party, either by writing or otherwiſe, be admitted, without its being fully made known to the other, and, if required, a copy to be delivered to the other party.

5. The arbitrators are to hear both parties fully, in the preſence of each other, whilſt either hath any freſh matter to offer, until a certain time, to be limited by mutual agreement. Let no evidence or witneſs be withheld or rejected.

6. If

6. If there ſhould appear to the arbitrators, or any of them, to be any doubtful point of law, they are jointly to agree upon a caſe, and conſult council thereupon.

The arbitrators are not required to expreſs in the award their reaſons for their deciſion. One writing of the award is to be delivered to each party.

It is recommended to arbitrators to propoſe to the parties, that they ſhould give an acknowledgment in writing, before the award be made, that they have been candidly and fully heard.

Matters of defamation are not ſubjects to be arbitrated, until the defamation is proved, and that ſome injury is ſuſtained by the defamed in his trade, calling or property; and in that caſe the damage ſhould be ſubmitted to arbitration. 1782. But where damage is not proved to be ſuſtained, the perſon defaming is liable to be dealt with, as provided under head defamation.

BOOKS.

AGREED that the meeting for ſufferings take care to the inſpecting, ordering and regulating the preſs, and printing of books; and that no manuſcripts be printed without their approbation.

Recommended that each monthly-meeting take off two books of a ſort newly printed, if under the price of ſix ſhillings; and one book to each meeting, if the value is more; and that one book of a ſort be kept in each quarterly-meeting. 1695.

That friends be diligent in ſpreading friends books, which are anſwers to adverſaries, and to get them expoſed to ſale, where the adverſaries books are ſold; and this to be done in due time, and not delayed till the ſervice may be partly over. 1697.

It is agreed that the meeting for ſufferings do diſtribute friends books in ſuch manner, and to ſuch parts of the world, as they think proper. 1732.

The families of poor friends to be provided with friends books, particularly ſuch as are adapted to the inſtruction and edification of their children. 1754.

This meeting conſidering that ſome in the preſent age do endeavour, as well by certain books, as a licentious converſation, to leſſen and decry the true faith in our Lord and Saviour Jeſus Chriſt, even that precious faith once delivered to his ſaints, which by the mercy of God is alſo beſtowed upon us, do therefore earneſtly adviſe and exhort all parents, maſters and miſtreſſes of families, and guardians of minors, that they prevent, as much as in them lies, their children, ſervants, and youth, under their reſpective care and tuition, from the having or reading books or papers that have any ten-

dency to prejudice the profeſſion of the Chriſtian religion, to create in them the leaſt doubt or queſtion concerning the truth of the Holy Scriptures, or thoſe neceſſary and ſaving truths declared in them; leſt their infant and feeble minds ſhould be poiſoned thereby, and a foundation laid for the greateſt evils. 1723.

Under a conſideration of the hurtful tendency of reading plays, romances, novels, and other pernicious books, it is earneſtly recommended to every member of our ſociety to diſcourage and ſuppreſs the ſame. And friends are deſired to be careful of the choice of all books, in which their children read, ſeeing there are many under the ſpecious titles of religion and morality, containing ſentiments repugnant to the truth, as it is in Chriſt Jeſus. 1764.

CERTIFICATES.

FRIENDS removing from the compaſs of one monthly-meeting to another, to have certificates. See poor, removals and ſettlements, preachers and marriages.

It is adviſed that in anſwering our eleventh query, where there appear any come to or gone from any monthly-meeting, the name of the meeting ſuch came from, or are gone to, be mentioned in the anſwer; and in order for an early care to ſend forward certificates, all friends who may be acquainted with any ſuch caſe or caſes, are deſired to give notice thereof, to the firſt monthly-meeting to which they belong, after ſuch knowledge; and the meeting are deſired to pay a careful attention to their duty in ſuch caſes, either by ſending certificates, or labouring with their members as our diſcipline requires.

CHILDREN.

INASMUCH as we have a large body of youth growing up, the offſpring of friends, theſe call for our ſpecial care and concern, that they may be preſerved in the way of truth, in which our forefathers walked; and in order thereto, we tenderly recommend to all parents and guardians, firſt, that they take heed to themſelves, that their own ſpirits be rightly ſeaſoned and directed, for the help and good government of their children; and then, that they have a conſtant watchful eye in love over them for their good, and keep them as much as poſſible within their notice and obſervation; for this we are ſenſible of, that the miſcarriages of youth have very much proceeded from their being imprudently indulged or left to themſelves, by which means they become expoſed to the danger of evil examples on the one hand, and vicious corrupt principles on the other, with which the world too much abounds; and therefore we earneſtly and tenderly adviſe all parents and guardians to be watchfully concerned in this reſpect, and that they take all proper occaſions, both by example and inſtruction, to help their children; and that mothers of children as well as fathers, as they have frequently the beſt opportunities, would take particular care to inſtruct them in the knowledge of religion, and the Holy Scriptures; becauſe it has been found by experience that good impreſſions early made on the tender minds of children, have proved laſting means of preſerving them in a religious life and converſation. This practice was enjoined ſtrongly upon the people of Iſrael by Moſes and Joſhua, the ſervants of the Lord, who required them to read or repeat the law to their children; and the apoſtle Paul takes notice of Timothy's being well inſtructed in the Holy Scriptures from a child, and of the unfeigned faith which,

which dwelt in his grand-mother Lois, and his mother Eunice, 2 Tim. i. 5, who no doubt had a religious care of his education.

But when parents or guardians are deficient in ſuch their care, we recommend to monthly-meetings, that they ſtir them up thereto, either by viſiting them in their families, or in ſuch manner as in the wiſdom of God they may ſee meet; that ſo the doctrines of the goſpel, and a converſation agreeable thereunto, may be maintained unto all generations. 1732.

It is the ſenſe and judgment of this meeting, that children of ſuch parents as are married among friends ſhall be looked upon as members, and the children of ſuch parents as become members by requeſt, and are born afterwards, ſhall likewiſe be looked upon as members, as alſo their children born before, if their parents apply on their behalf, and the monthly-meeting think they are ſuitable; and that where but one of the parents is a member, either father or mother, become ſo by application or otherwiſe, their children ſhall not be looked upon as members, unleſs their father or mother profeſſing with us make application to the monthly-meeting on account of their children; and then the monthly-meeting judge whether ſuch children be ſuitable to be admitted as members or not.

And it is adviſed that where but one of the parents are members of our ſociety, that they endeavour to bring up their children agreeable to truth as far as is in their power, and when they think it ſuitable for them to be members, not to neglect aſking the care of friends in their behalf. 1774.

CIVIL GOVERNMENT.

IT is our principle, and hath ever been our practice, to be ſubject to whatſoever government is ſet over us, either by doing or ſuffering. 1660, renewed in 1782.

This is our principle, and hath ever been our practice, to obey authority by doing or ſuffering, not diſputing whether the authority in itſelf be abſolutely of God or not, yet being an authority over us, we are to obey it either by doing or ſuffering, becauſe it is an authority. 1661, renewed 1782.

Adviſed to walk wiſely and circumſpectly towards all men, in the peaceable ſpirit of Chriſt Jeſus, giving no offence or occaſions to thoſe in outward government, nor way to any controverſies, heats, and diſtractions of this world, about the kingdoms of it; but to pray for the good of all, and ſubmit all to that divine power and wiſdom, which rule over the kingdoms of men. 1689.

This meeting was well ſatisfied, and very glad of the ſenſe they had of the innocency and peaceableneſs of the body of friends in general towards the civil government under which we live, and enjoy our preſent liberty in the peaceable exerciſe of our tender conſciences towards Almighty God, to whom we are humbly thankful for the ſame, being obliged to demean ourſelves not only as grateful people, but as a Chriſtian ſociety, to live peaceably and innoffenſively under the preſent government, as we have always done under the various revolutions of government, ever ſince we were a people, according to our ancient Chriſtian principle and practice; in which we hope we ſhall ever perſevere, according as we are enjoined by our peaceable Saviour Jeſus Chriſt, and the Chriſtian advice of his faithful ſervants and miniſters among us: We being a people clear, in the ſight of God, from all evil deſigns,

ſigns, plots, and conſpiracies whatſoever, and hope we ſhall continue a people always quiet in the land, having nothing but love and good-will to all men.

Perſuaded this our ancient Chriſtian teſtimony, publicly owned among us, none can gainſay, nor any faithful friends can ever decline; being aſſured, that the Lord will, in his own due time, remove all offences and cauſeleſs jealouſies and reproaches, tending to cloud our innocency, and will ſet his own power and the peaceable kingdom of his dear Son over all. 1692.

We cannot for conſcience ſake actively comply with ſome things enjoined by human laws, yet the principles we profeſs, as well as the Holy Scriptures, require that we ſhould "render unto Cæſar the things that are Cæſar's," and be punctual in the payment of every tribute, which we can juſtly do, without acting in oppoſition to that ſacred illumination beſtowed upon us by the Father of Lights, not only to teach, but alſo to enable us to perform every duty with uprightneſs and integrity, both to God, and to thoſe who, in the courſe of his providence, are placed in authority. 1757.

For the preſervation of our fellow members, it appears neceſſary for this meeting to iſſue forth the following advices, viz.

That they ſtrictly adhere to our long profeſſed and invariable principle, againſt being concerned in pulling down and ſetting up, or bringing about revolutions in outward government, by outward force, human policy or contrivance; and alſo that they be not deceived with the flattering proſpect of being cloathed with ſecular authority, either legiſlative, judicial or executive, knowing theſe things have a tendency rather to brace the mind with pride, and expoſe to various temptations, than to humble the creature; therefore ſhun temptation, ſeek humility, the way to be cloathed with authority in the truth, and be contented with the honour and dignity thereof. 1782.

It is our ſenſe and judgment that no friend can, conſiſtent with our Chriſtian teſtimony, run, or make, or countenance on his behalf to be made, any ſhort entries of goods, wares or merchandize, imported, on which the government have laid any impoſt, duties or exciſe; but that a true and honeſt manifeſt thereof be exhibited to the proper office for receiving the ſame; and if there

ſhould

ſhould be any who have a conſcientious ſcruple againſt the payment of ſuch impoſt, duties or exciſe, which may now or hereafter be required, they acquaint the officer or the government therewith, who we doubt not will be tender in that reſpect; as we, as a people, mean to be ſubject to the laws paſſively, where our conſciences reſtrain from active compliance therewith.

And if any of our members ſhould act inconſiſtently herewith, or ſhould buy or vend any goods, knowing them to be run or ſhort entered, that monthly-meetings deal with ſuch as diſorderly walkers.

CONDUCT and CONVERSATION.

WE earneſtly beſeech all friends, and the youth eſpecially, to avoid all ſuch converſation as tends to draw out their minds into the fooliſh and wicked paſtimes with which this age abounds; particularly balls, gaming-places, horſe-races and play-houſes, thoſe nurſeries of debauchery and wickedneſs, the burthen and grief of the ſober part of other ſocieties, as well as of our own; practices wholly unbecoming a people under the Chriſtian profeſſion, &c.

And where any profeſſing with us are found tranſgreſſing this advice, or are in the practice of any immoralities, or other reproachful conduct, that the monthly-meeting where ſuch tranſgreſſors belong deal with them.

It is earneſtly recommended to all friends, reſorting to our annual or other public aſſemblies, to be very careful at their inns, or other places where they may lodge or converſe, to be prudent in all manner of behaviour, both in public and private; avoiding all intemperance in eating and drinking, and likewiſe fooliſh jeſting, or any undue liberty whatſoever; that our converſation, ſeaſoned with the fear of God, may appear correſpondent to our profeſſion, and anſwer the witneſs of God in others. 1739.

It is the ſenſe of this meeting, that chewing tobacco, and taking of ſnuff, unneceſſary going out of our religious meetings, laughing and other indecent behaviour therein, and frequent or unneceſſary converſation at the breaking up thereof, are practices inconſiſtent with Chriſtian gravity, and unbecoming the ſolemnity of the occaſion; and friends are deſired to labour to ſuppreſs the ſame, and where any, contrary to the Chriſtian advices of their brethren or ſiſters, continue therein, it is recommended to the meetings they belong to, to deal with them as with thoſe who refuſe the advice of their friends.

CONVINCED PERSONS.

WE eſteem it very neceſſary and requiſite, that young convinced and well inclined perſons be early viſited in the love of God, by faithful friends, for their encouragement, help, and furtherance in truth. 1710.

We earneſtly entreat that an holy care may reſt upon all profeſſors of truth, to walk circumſpectly as good examples; that in a particular manner the miniſters and elders may carefully watch that their conduct may be to the edification and ſtrength of the honeſt, though ſometimes weak, enquirers. 1753.

Agreed, for initiating convinced perſons into memberſhip amongſt friends, that they appear at a preparitive meeting when bir=stameses will admit of it & — ~~That they firſt apply to a preparative-meeting, and in perſon~~ requeſt ~~to~~ come under the care of friends: If the preparative-meeting approve the ſame, that they acquaint the monthly-meeting thereof, and the perſon ſo requeſting to attend at that time, and ſignify his or her deſire to be taken under their care; whereupon the monthly-meeting ſhall appoint ſome ſuitable friends to enquire into the perſon's life and converſation, and alſo to take a ſolid opportunity of conference with the petitioner, in order the better to underſtand whether their motives for ſuch requeſt be ſincere, and from the bottom of true conviction, and make report of their ſuitableneſs to become members accordingly; which, if ſatisfactory to the meeting, that a minute be then made thereon, ſignifying their accepting ſuch a perſon into memberſhip with us.

But, in all ſuch caſes, friends are deſired carefully to attend to the advice of the apoſtle, viz.

"Lay hands ſuddenly on no man." 1760.

CORRESPONDENCE.

AGREED that this meeting continue, as heretofore, the practice of annual correſponding with our brethren of the yearly-meetings of London, Pennſylvania and New-Jerſey, and of New-York; and that the meeting for ſufferings correſpond, as occaſion offers, with the ſeveral meetings for ſufferings belonging to them, or any other.

COVETOUSNESS.

LET none ſtrive nor covet to be rich in this world, in theſe changeable things that will paſs away; but let your faith ſtand in the Lord God, who changes not, that created all, and gives the increaſe of all. 1676.

We do, in the name of the Lord Jeſus Chriſt, warn and charge all that profeſs the truth amongſt us, to take heed and beware of covetouſneſs, over-reaching, oppreſſing and defrauding of any, from whence ſtrife, contention and law-ſuits, do often ariſe; and if any difference about theſe things do happen among you, to ſtop and ſuppreſs it. 1697.

As our Lord and Saviour Jeſus Chriſt exhorted and warned to take heed and beware of covetouſneſs, which is idolatry, we are concerned that all profeſſing Chriſtianity among us may take heed of pride, covetouſneſs, and haſtening to be rich in the world, which are pernicious and growing evils; let them be watched againſt, reſiſted and ſuppreſſed, in the fear and dread of Almighty God, and have no place or countenance in his camp. O ye grave elders, both men and women! be careful and watchful againſt theſe evils, and over the youth in theſe caſes. 1720.

We beſeech you to ſtand upon your guard againſt the allurements and temptation of this evil world; and beware of an ambitious and covetous ſpirit, by which many are enſnared in too eager a purſuit of earthly enjoyments; the danger of which is thus deſcribed by the apoſtle Paul: "They that will be rich, fall into temptation and a ſnare; and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition: For the love of money is the root of all evil, which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows."

Beware therefore, dearly beloved, leſt you alſo, being led aſide by the love of this world, and the deceitfulneſs of riches, fall from your own ſtedfaſtneſs. 1740.

DAYS and TIMES.

ADVISED that friends keep to their wonted example and teſtimony, againſt the ſuperſtitious obſervation of days. 1691.

That all friends be careful, on occaſion of general faſt-days, feaſt-days, (called thankſgivings) and alſo on occaſion of faſt-days (pretended humiliations) not to imitate the common cuſtom of refraining from their labour, in huſbandry or otherwiſe, but proceed with their buſineſs as it falls in courſe, as if it were another day, and not in contempt, or only in oppoſition, but in humility; and that friends do not ſhut their ſhop-doors or windows, or any part of them, but endeavour as much as poſſible with conveniency, according to the ancient teſtimony of friends, to keep them open upon ſuch occaſions; and alſo in all other things wherein truth's teſtimony is or may be concerned, that friends come up clearly, and not flinch or baulk their teſtimony. 1709.

That all friends keep to the ſimplicity of truth, and our ancient teſtimony, in calling and writing the months and days by ſcripture names (that is numerical) and not by heathen. 1697.

And that you may the more clearly diſcern the importance of that Chriſtian teſtimony borne by our predeceſſors in this caſe, we recommend what follows to your ſerious conſideration, viz.

A brief Account of the Origin of the Names of ſome Months of the Year, and of all the Days of the Week, now cuſtomarily and commonly uſed.

I. January was ſo called from Janus, an ancient king of Italy, whom heatheniſh ſuperſtition had deified, to whom a temple was built, and this month dedicated.

II. February was ſo called from Februa, a word denoting *purgation by ſacrifices*; it being uſual in this month for the prieſts of the heathen god Pan to offer ſacrifices, and perform certain rites, conducing, as was ſuppoſed, to the cleanſing or purgation of the people.

III. March was ſo denominated from Mars, feigned to be the god of war, whom Romulus, founder of the Roman empire, pretended to be his father.

IV. April is generally ſuppoſed to derive its name from the Greek appellation of Venus, an imaginary goddeſs worſhipped by the Romans.

V. May is ſaid to have been ſo called from Maia, the mother of Mercury, another of their pretended ethnick deities, to whom in this month they paid their devotions.

VI. June is ſaid to take its name from Juno, one of the ſuppoſed goddeſſes of the heathen.

VII. July, ſo called from Julius Cæſar, one of the Roman emperors, who gave his own name to this month, which before was called Quintilis, or the fifth.

VIII. Auguſt, ſo named in honour of Auguſtus Cæſar, another of the Roman emperors. This month was before called Sextilis, or the ſixth.

The other four months, namely, September, October, November and December, ſtill retain their numerical Latin names, which, according to the late regulation of the calendar, will for the future be improperly applied. However, from the continued uſe of them hitherto, as well as from the practice of the Jews before the Babyloniſh captivity †, it ſeemeth highly probable,

† See the Scriptures to the time of Ezra.

bable, that the method of diſtinguiſhing the months by their numerical order only was the moſt ancient as it is the moſt plain, ſimple and rational.

As the idolatrous Romans thus gave names to ſeveral of the months in honour of their pretended deities; ſo the like idolatry prevailing among our Saxon anceſtors, induced them to call the days of the week by the name of the idol which on that day they peculiarly worſhipped. Hence the Firſt day of the week was by them called Sunday, from their accuſtomary adoration of the ſun upon that day.

The Second day of the week they called Monday, from their uſual cuſtom of worſhipping the moon on that day.

The Third day of the week they named Tueſday, in honour of one of their idols called Tuiſco.

The Fourth day of the week they called Wedneſday, from the appellation of Woden, another of their idols.

The Fifth day of the week was called Thurſday, from the name of an idol called Thor, to whom they paid their devotions on that day.

The Sixth day of the week was termed Friday, from the name of Friga, an imaginary goddeſs by them worſhipped.

The Seventh day of the week they ſtiled Saturday, as is ſuppoſed from Saturn, or Seater, by them then worſhipped *.

In the ages of Popiſh ſuperſtition, not only the uſe of ſuch heatheniſh names and cuſtoms was indulged, but alſo other unſound and unſcriptural practices in religion were invented and introduced. For when the profeſſion of the Chriſtian religion became national, multitudes of the heathen prieſts, whoſe intereſt lay in the performance of rites, ceremonies, and ſacrifices, embraced prevailing Chriſtianity with ſelfiſh views, and laboured early, with too much ſucceſs, to find employment for themſelves, by impoſing on the people a new ſet of ceremonies and ſacrifices, bearing ſome reſemblance to thoſe, which in their former ſtate of heatheniſm they had been accuſtomed to. From this corrupt ſource ſprang the Popiſh ſacrifice of the maſs, the celebration of which, at particular times, and on particular occaſions, gave riſe to the vulgar names of Michaelmas, Martinmas, Chriſtmas, and the like.

Seeing

* See Verſtegan and Sheringham.

Seeing therefore that theſe appellations and names of days, months, and times, are of an idolatrous or ſuperſtitious original, contrary to the divine command, the practice of good and holy men in former ages, and repugnant to the Chriſtian teſtimony borne by our faithful friends and predeceſſors in the truth, for the ſake of which they patiently endured many revilings; let neither the reproach of ſingularity, nor the ſpecious reaſonings of ſuch as would evade the croſs of Chriſt, turn you aſide from the ſimplicity of the goſpel, nor diſcourage you from keeping to the language of truth, in denominating the months and days according to the plain and ſcriptural way of expreſſion, thereby following the example of our worthy elders, and coming up in a noble and honourable teſtimony againſt theſe, and all other remains of idolatry and ſuperſtition.

From the meeting for ſufferings in London,
the ſixth day of the ſeventh month, 1751.

DEFAMATION and DETRACTION.

ADVISED to watch againſt all tale-bearing and defaming friends or others, or evil-ſpeaking tending thereunto; and ſhut out all occaſions of offences, contentions and diviſions, and to put a ſpeedy ſtop thereto, paſſing righteous judgment upon all, who appear inſtruments of diviſions and offences, contrary to that peaceable truth and goſpel we profeſs to be guided by. Be kind and tender-hearted one to another, earneſtly labouring for univerſal love, union, and peace in our religious ſociety.

But when any hath received offence from another, let him firſt ſpeak privately to the party offending, and endeavour reconciliation between themſelves, and not to whiſpher, or aggravate matters againſt one another, behind their backs, to the making parties, and the breach wider. 1692.

Let thoſe juſt and ancient commands of God be obſerved, Levit. xix. 16, "Thou ſhalt not go up and down as a tale-bearer among thy people;" and Exodus xxiii. 1, "Thou ſhalt not raiſe a falſe report." In the fear of the Lord ſtand againſt all whiſperers, backbiters, tale-bearers, defamers and ſlanderers, and againſt all whiſperings, backbitings, tale-bearing, reproaching, and ſlandering, and put a ſpeedy ſtop thereto as much as in you lies, for ſuch works of darkneſs and envy tend to diviſion and diſcord, and the righteous law of God goes againſt both the authors, fomenters, receivers and encouragers thereof. 1695.

Be careful to avoid all backbitings, whiſperings, and tale-bearings; for "The words of a tale-bearer," ſays the wiſe man, "are as wounds," Prov. xviii. 8, tending to the defamation and leſſening the characters one of another. Be not therefore like thoſe of whom the prophet complains, "Report, ſay they, and we will report;" but when you hear a thing tending to the defamation of any, enquire of the reporter, whether he has acquainted the

perſon

perſon affected thereby with ſuch a report; if not, caution him to forbear ſpreading the ſame, leſt the reputation of the innocent be injured thereby. Endeavour to put a ſpeedy ſtop to all ſuch wicked practices, and works of darkneſs, juſtly condemnable, not only in the authors, but the encouragers thereof. "He that worketh deceit," ſays the Royal Pſalmiſt, "ſhall not dwell within "my houſe; he that telleth lies ſhall not tarry in my ſight," Pſal. ci. 5, 7. 1738.

We remind you to ſtand upon your guard againſt all whiſpering, backbiting and detracting ſpirits, who buſy themſelves in ſpreading evil ſurmiſings one of another, and to diſcourage every practice of that nature, obſerving the advice of the apoſtle, "Let all bitterneſs, wrath, and anger, and clamour, and "evil-ſpeaking, be put away from you, with all malice; be ye kind one to "another, tender hearted, forgiving one another, even as God for Chriſt's "ſake hath forgiven you," Eph. iv. 31, 32. Always mindful of the precept of our Lord, "Whatſoever ye would that men ſhould do to you, do ye even "ſo to them," Mat. viii. 12. 1748.

And in order to put a ſtop to all tale-bearing and ſlandering, friends would do well to manifeſt their averſion to ſuch a practice. "The north "wind, ſays Solomon, driveth away rain; ſo doth an angry countenance a "backbiting tongue," Prov. xxv. 23. 1733.

It is the advice of this meeting, that any perſon charged with defamation or ſcandal, ought to be proceeded againſt in the manner and by the ſeveral ſteps following:

Firſt, the perſon defamed, or ſuppoſed to be defamed, in his own perſon, or any other to whom the knowledge of the caſe ſhall come, to go to the accuſed and tell him his fault, or ſuppoſed fault, between them alone, and by the beſt method he is capable of to labour to convince him of it, in order to his acknowledgment of the truth and repentance, if he appears to be guilty. But if the accuſed ſhall appear, either through ignorance not to apprehend the validity of the proof, or through wilfulneſs not to yield to it, or being convinced, ſhall refuſe to make ſuch ſatisfaction as the nature of the caſe requires,

requires (that being the conſequence of true repentance) in ſuch caſe the accuſer to take with him one or two more of the monthly-meeting the accuſed belongs to, if it may be conveniently done, and if the accuſed thinks fit, he may bring with him one or two friends alſo of the ſame monthly-meeting, if it may be conveniently done; and they together, in the wiſdom of God, to endeavour to obtain the true knowledge of the caſe, by hearing witneſſes, if there be occaſion. And if they all judge him guilty, and he doth not make ſatisfaction; or if they do not all agree that he is innocent; in either of theſe caſes happening, the perſon charging is at liberty to bring the matter before the church, who are the only judges now remaining, both of the nature of the fact, and the validity of the proof of it; and they, in the wiſdom of God, which we hope will not be wanting to his church, as they humbly wait on him for it, to deal with him for the good ends before mentioned, and as they ſee cauſe, upon a mature and deliberate conſideration, to juſtify or condemn him. And if the church ſhall ſee meet to commit the conſideration of a caſe of this nature, for better diſpatch, to certain perſons of their own body, we recommend it as our tender advice, in caſe the accuſed ſhall object againſt one or more of the friends ſo choſen, that the church have a due regard to ſuch objection, and ſet aſide the perſon or perſons ſo objected againſt, and ſubſtitute another or others in his or their room, provided ſuch objection doth not extend to the major part of the friends ſo choſen; and in general we deſire all tenderneſs and regard may be had to a perſon under ſuch circumſtances; and that friends, in a ſpirit of love and condeſcenſion, ſhould be ready to make him as eaſy as they can, provided they keep up the authority of their meetings.

Nameleſs books, pamphlets, and papers, reflecting darkly on friends, are teſtified againſt; and it is deſired that no ſuch book, pamphlet or paper, be written, printed, publiſhed, or privately handed about, by any under our profeſſion, for the time to come. 1718.

If you hear a report of a friend (to his diſadvantage) be careful not to report it again, but go to the perſon of whom the report is, and enquire if it

be true; then deal with ſuch a perſon for it, according to the doctrine of Chriſt, Mat. xviii. 16, 17; but if falſe, then endeavour as much as in you lies to ſtop ſuch report: For, as Solomon ſays, "A good name is rather to "be choſen than great riches," Prov. xxii. 1. 1719.

Whereas it may happen, that ſome friends may ſuffer much in their reputation and character, by a detracting ſpirit, which too much prevails among ſome bearing our name, who ſhelter themſelves under a pretence that they ſay no more than they have heard from others, but will not diſcover who they are; wherefore, to prevent this evil of reporting and tale-bearing, it is agreed, that ſuch reporters or tale-bearers ſhall either diſcover their authors, or be dealt with, and teſtified againſt, as the authors thereof. 1744.

DIFFERENCES and DISPUTES.

ADVISED that friends be tender to the principle of God in all, and ſhun the occaſion of vain diſputes and janglings, both amongſt themſelves and others; for this many times is like a bluſtering wind, that hurts and bruiſes the tender buds of plants. 1676.

Seeing our comfort, as a people, depends upon our care to maintain peace and fellowſhip amongſt brethren, in all our ſervices, we earneſtly recommend an humble and condeſcending frame of ſpirit unto all; that with godly fear, wiſdom and meekneſs, we may be ſo ordered in all our reſpective ſervices, that every high and rough thing may be laid low, that all occaſions of ſtriving may be prevented, and the peace of the church of Chriſt preſerved and increaſed amongſt us.

And to this purpoſe it is tenderly adviſed, that we diligently and carefully obſerve the comely and bleſſed goſpel order, ſo long known and in practice amongſt us, in the ſpirit of meekneſs and of a ſound mind, which is the way to cruſh all differences in their infancy, and ſuppreſs the riſe as well as ſtop the progreſs of every thing that is unſeemly, and inconſiſtent with the teſtimony of the precious truth. 1699.

Adviſed that a ſpirit of love and humility may more and more diffuſe itſelf among us, and influence the hearts of all, ſo that every one may come to ſeek peace and purſue it; and that none be apt to take offence; but each, in his own particular, be more careful to rectify his own failings and imperfections, than curious in obſerving, cenſuring and aggravating, thoſe of others. This will lead to the exerciſe of mutual forbearance and forgiveneſs one of another, by which the occaſions of contention will be avoided, and the church preſerved in a ſtate of peace and tranquility. 1736.

DISCIPLINE,

AND

MEETINGS for DISCIPLINE.

ADVISED that the church's teſtimony and judgments againſt diſorderly and ſcandalous walkers, as alſo the repentance and condemnation of the parties reſtored, be recorded in a diſtinct book in the reſpective monthly and quarterly-meetings, for the clearing of truth, friends, and our holy profeſſion; to be produced and publiſhed by friends for that end and purpoſe, ſo far only as in God's heavenly wiſdom they ſhall ſee needful.

And it is alſo our advice in the love of God, that after any friend's repentance and reſtoration, he abiding faithful in the truth that condemns the evil, none among you ſo remember his tranſgreſſion, as to caſt it at him, or upbraid him with it; for that is not according to the mercies of God. 1675.

Earneſtly recommended, whatever your places and ſtations in the church may be, that in the moſt weighty and ſerious manner you often call to remembrance, in all humility of mind, what it was that brought us to be a people; and what is and will be that which will preſerve us ſuch: That the foundation on which a true Chriſtian is built, is the ſpirit of Chriſt; let this therefore direct you in all things, both reſpecting your private converſation, and whatever you do for God in his church: This is the only true means to preſerve you holy and blameleſs in the one, as well as ſerviceable and uſeful in the other; in this every one will have a ſingle regard to the ſervice that comes before him, in monthly and quarterly-meetings, without partiality or reſpect of perſons.

" Hear the cauſes between your brethren, and judge righteouſly between " every man and his brother, and the ſtranger that is with him: Ye ſhall " not reſpect perſons in judgment; but you ſhall hear the ſmall, as well as " the great: You ſhall not be afraid of the face of man, for the judgment is " God's," Deut. i. 16, 17. And in the management of ſuch affairs, they will find their own ſpirits rightly ſeaſoned and prepared for every work and ſervice to which they may be called; and all diſorderly proceedings, ariſing from the heat of our own ſpirits, will thereby be ſhut out; and thus the church will be preſerved, on her ancient, ſolid, and permanent foundation, to the glory of God, and her own quiet and comfort. 1726.

And in order for the regular and eaſy proceeding in the ſervice and diſcipline of the church, meetings have been by divine aſſiſtance, as above hinted, ſet up and eſtabliſhed, ſerviceable and ſubordinate one unto another as preparative, conſiſting of friends belonging to one or more meetings particular for worſhip: Monthly, conſiſting of as many preparatives as may moſt uſefully compoſe the ſame: Quarterly, to conſiſt of as many monthly-meetings as are thought uſeful to conſtitute the ſame, to meet together once in three months: Yearly, conſiſting of all the quarterly-meetings in New-England, to meet annually the fifth day before the ſecond ſixth day, in the ſixth month, on Rhode-Iſland, for a great and weighty overſight and Chriſtian care of the affairs of the churches, pertaining to our holy profeſſion and Chriſtian communion; that good order, true love, unity and concord, may be faithfully followed and maintained among all of us as a peculiar people, called and choſen out of the world, and the errors and corruptions thereof. And as it hath been experienced, that in thoſe meetings great comfort and ſatisfaction have been received and enjoyed, when the members have attended them in awe, humility and love, with no other views but the ſervice of God, and the help and aſſiſtance one of another; this meeting doth therefore, in brotherly love, exhort all friends carefully to gather in uprightneſs and ſingleneſs of heart, ſuitable to our calling, and the dignity of that power, that as we behave wiſely and meekly, will preſide and govern in all our meetings:

This

This will diveſt us of partiality and ſtiffneſs of opinion, and all high thoughts of ourſelves, and raiſe in us patience and condeſcenſion, according to that excellent admonition of our bleſſed Lord, that he that is greateſt amongſt you be your ſervant.

Agreed that no quarterly-meeting be ſet up divided into two, or diſcontinued, but by the yearly-meeting; no monthly-meeting, but by the quarterly; no preparative or meeting of worſhip, but by the monthly-meeting, which is the loweſt meeting that has the right of diſowning members. Theſe meetings are to continue ſubordinate and accountable thus: The preparative to the monthly, the monthy to the quarterly, and the quarterly to the yearly-meeting; ſo that if at any time the yearly-meeting be diſſatisfied with the proceedings of any of the ſaid meetings, or the quarterly-meeting with the proceedings of any of the monthly-meetings, or the monthly-meeting with the proceedings of any of the preparative-meetings within its limits, ſuch meetings ought with readineſs and meekneſs to render a ſatisfactory account accordingly; and that our records be open to any of our meetings, particular members, and to ſuch others as the reſpective monthly-meetings may think neceſſary, for the aſcertaining of marriages, births or other rights.

That each monthly-meeting chooſe two or more ſober and judicious men friends, and two or more women friends, to be overſeers in each preparative-meeting, which overſeers are to render account of their ſervice to the monthly-meeting at leaſt once a quarter, and to be annually appointed or re-choſen.

That there be a ſufficient number (at leaſt two) of friends appointed by each monthly-meeting, as repreſentatives to attend the ſervice of the quarterly-meeting to which they belong; ſuch as are qualified for and whoſe buſineſs it is to attend to the ſeaſonable diſpatch and completion of the ſame; they taking with them what may be ſpecially committed to them by the monthly-meeting, which ſhould be in writing; and in like manner the quarterly-meeting is to appoint at leaſt four repreſentatives to the yearly-meeting, who are to make report to the meeting that appoints them, that full endeavours be uſed in every monthly-meeting to ſeaſonably end all buſineſs or caſes that come before

before them; and where any ſuch meeting needs aſſiſtance, to the due accompliſhment thereof, they apply to ſuperior meetings for their advice, aſſiſtance or determination therein, as the nature of the caſe may require; and, in like manner, after due care and endeavours are uſed, to end any matter before a quarterly-meeting, they apply to the next yearly-meeting.

Let a neceſſary enquiry be raiſed in the minds of all members of the church, who have had any part of the Lord's work upon them, how they have acquitted themſelves therein, and diſcharged themſelves in the ſight of God; foraſmuch as a day comes on apace, in which an account of our ſtewardſhip will be required at our hands. The diſcipline of the ſociety, in ſome places at a low ebb, would again be revived and ſtrengthened, if this awful ſenſe of rendering an account of our truſt, and the importance of being clear from the blood of all men, were enough impreſſed upon all minds. And, dear friends, as it is the Lord's work, let it be done as in his ſight. Let all our anſwers to the queries be plain and explicit. Let a due ſenſe of the ſtate of the church prevail on your minds, rather than an unwillingneſs to appear deficient among your brethren. May a ſuitable engagement of mind prevail on all the active members of the church to acquit themſelves with faithfulneſs, that they may at laſt receive the crown of righteouſneſs, which will never fade away. 1760.

DONATIONS and SUBSCRIPTIONS.

AS to ſubſcriptions, collections and donations, for public uſes, it is our ſenſe and judgment, they ought to be taken and received from members of our ſociety; or, in their behalf, of ſuch whoſe families, or part thereof, are members, and no others; except ſuch donations, &c. be made in and by a laſt will and teſtament.

EDUCATION.

ADVISED that friends who are of ability, and have the proſperity of truth at heart, would in the education of their children take care, as ſuitable opportunities and occaſions may offer, to let them be inſtructed in ſome modern tongues, as French, High and Low Dutch, Daniſh, &c. that ſo when they are grown up, as it ſhall pleaſe the Lord to diſpoſe and incline them, they may be of ſervice to the church. 1737.

As the right education of children, and the nurture of youth, is of very great conſequence to them, and to the ſucceeding generation, we preſſingly exhort all parents, and heads of families, to procure ſuch uſeful learning for their children, as their abilities will admit; and to encourage them, as well by example as precept, to the frequent reading of the Holy Scriptures; and that they begin, as early as poſſible, to inſtil into their tender minds the principles of truth and virtue; and inſtruct them in the nature and neceſſity of being born from above, without which, our Lord declared, no man ſhall ſee the kingdom of God; and, in order hereunto, that they labour to bring them acquainted with the holy ſeed, which is ſown by the divine hand in every heart for that gracious end; that they may, through the Lord's bleſſing of ſuch pious and paternal endeavours, be induced to place their affections upon it, and cleaving thereto in faithful obedience, come to experience it to be unto them Chriſt within the hope of their glory.

The importance of an early inſtruction in the law of God, is ſet forth with peculiar ſtrength, clearneſs, and ſolemnity, in Deut. vi. 4, &c. "Hear, "O Iſrael, the Lord our God is one Lord. And thou ſhalt love the Lord "thy God with all thy heart, and with all thy ſoul, and with all thy might. "And theſe words which I command thee this day ſhall be in thine heart,

" and thou ſhalt teach them diligently unto thy children, and ſhalt talk of " them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, " and when thou lieſt down, and when thou riſeſt up." It is requiſite alſo that reſtraint be added to inſtruction, it being much eaſier, as well as more prudent, to be exerciſed upon the firſt appearances of an inclination to dangerous or hurtful liberties, than afterwards; for where children, through the prevalence of fond affection, have been accuſtomed to improper indulgences, when they are grown to ſuch a dangerous degree of ripeneſs, that the exertion of authority hath become abſolutely neceſſary, the ſtrength of their paſſions ſo habituated hath often proved unconquerable, or very difficult to overcome, to the great hurt of the unhappy youth, and the unſpeakable grief of the imprudently indulgent parents. 1760.

EPISTLES.

AGREED the clerk of the yearly-meeting ſhall record all epiſtles ſent from thence, with the other doings thereof, as ſoon as may be after the riſing of ſaid meeting; and then lodge them with the meeting for ſufferings, who are deſired to ſee that all epiſtles from the yearly-meeting to foreign parts are duly forwarded, and ſuch as are received from thence ſeaſonably delivered; alſo that the yearly-meeting book, with other papers neceſſary, be forwarded to the next yearly-meeting.

FAMILIES.

FORASMUCH as a godly care is growing among friends in many places, that all things which are unſavoury and hurtful may be removed, ſo that all who profeſs the precious truth with us, may come up together in the good order of the goſpel, for the furthering of which, and encouraging thereto, it is recommended that weighty and ſenſible friends, of unblameable converſations, be choſen in the wiſdom of God to viſit the families of friends in his love; and they are deſired to adviſe and admoniſh, in the peaceable ſpirit of truth, as occaſion may offer. 1708.

And we beſeech you, brethren, let the tender advice of ſuch as ſhall undertake ſo brotherly an office, meet with a kind and open reception, that in the mutual giving and receiving of wholeſome counſel and advice, you may cooperate to the help and furtherance of each other's faith, and the reviving our ancient Chriſtian teſtimony. 1752.

Let the Chriſtian duty of viſiting the ſick be timely remembered and practiſed, it having often left comfort, eaſe and ſweetneſs, upon the ſpirits of many to their very end. 1710.

A weighty concern being livingly impreſſed on our minds in this meeting, that good ſervice may ariſe from viſiting the families of our brethren, by rightly concerned friends, we are engaged to recommend it to the ſenſible members of the body, and to monthly and quarterly-meetings, to feel deeply after the pointings of truth; and that as this divine principle opens their way, they may promote this uſeful ſervice in their reſpective meetings, by appointing ſuitable friends, of either or both ſexes, who are deſired to proceed therein in the love of the goſpel, and under the tendering influence thereof; which we have good cauſe to hope may thus be attended with beneficial effects to the viſited, and with ſolid ſatisfaction, and additional experience in the work of truth, to thoſe who may be engaged therein. 1773.

FREE-MASONS.

AS to the conſiſtency of the members of our ſociety joining themſelves in the meetings or public entertainments of thoſe called free-maſons, we have deliberated upon, and, according to our preſent judgment, think it is not conſiſtent with our religious profeſſion; and adviſe that quarterly and monthly-meetings diſſuade their members therefrom; and if any do join therewith, contrary to the advice herein contained, that they be dealt with as ſuch who refuſe the advice of friends.

GRAVE-STONES.

THIS meeting being informed, that friends in ſome places have gone into the vain and empty cuſtom of erecting monuments over the dead bodies of friends, by ſtones, inſcriptions, tomb-ſtones, &c. and being very deſirous friends ſhould keep a commendable plainneſs and ſimplicity in this, as well as other reſpects; it is therefore the advice of this meeting, that all ſuch monuments as are already in being over dead bodies of friends, ſhould be removed, as much as may be with diſcretion and conveniency; and that none be any where made or ſet up, near or over the dead bodies of friends or others, in friends burying-places, for time to come. 1717.

And whereas at ſome burials, when people come from far, there may be occaſion of ſome refreſhment, yet it is adviſed that it be done with moderation, avoiding that indecent and unbecoming practice of uſing ſpirituous liquors; and that the behaviour of all friends be with ſuch gravity and ſobriety as becomes the occaſion; and if any appear otherwiſe, let ſuch be reproved and dealt with as the caſe may require.

And it is adviſed that friends carefully keep to the time appointed for burials, and not wait for ſuch as may come unſeaſonably. And that none erect grave nor tomb-ſtones. But it is recommended to friends, as much as may be, to get into the practice of burying our dead in rows; grown people by themſelves, and children by themſelves, without any diſtinction of families or relatives.

And in order that burials be commendably and decently accompliſhed, agreeable to the above directions, as well as for the aſſiſtance of thoſe immediately concerned, monthly-meetings are adviſed to appoint ſome ſolid friends to attend thereat.

HIRELING MINISTRY,

AND THEIR

WORSHIP-HOUSES.

OUR ancient teſtimony againſt an hireling miniſtry, or any contributions to the maintenance and ſupport thereof, being founded on the example and precepts of our Lord, and his primitive followers and diſciples; it is the ſenſe of this meeting, that friends be careful to ſupport the ſame by a faithful teſtimony againſt contributing towards their ſalaries, by tax or otherwiſe, and againſt the building or repairing their meeting-houſes.

L A W.

WHEREAS ſome perſons, profeſſing with us, have proved ſo baſe and unworthy, as when they have run themſelves into debt, to remove themſelves, or their effects, to prevent juſtice; whereby thoſe creditors, who are friends, have been deprived of an opportunity of the common method of friends, ſpecified in the minute of 1697, reſpecting arbitrations; it is hereby declared, that the laſt paragraph of ſaid minute, which prohibits friends to ſue or arreſt one another, is not intended to prevent ſuch evil perſons in thoſe practices from being dealt with by a legal proceſs, as the nature of the caſe may require: Of which circumſtance the monthly and quarterly-meetings are the proper judges; ſo it is not doubted but they will do juſtice to the parties concerned therein. And this meeting doth requeſt every monthly-meeting to appoint and depute proper perſons out of their ſeveral meetings, for ſuch friends as have occaſion to adviſe with, in the intervals of monthly-meetings, and, if they ſee cauſe, to give liberty to recover as above. 1720.

And as it may happen, that by ſudden loſſes, or unforeſeen accidents, or otherwiſe, a friend may be reduced, and unable to pay all juſt debts, and his creditors falling ſuddenly upon him by ſuits or attachments, foreclose a due proportion of a juſt debt due to a friend, if the advice ſpecified in the minute of 1697 reſpecting arbitrations be ſtrictly attended to; it is therefore to be underſtood, that, in all ſuch ſudden or extraordinary occaſions, friends are left to their liberty to ſecure their juſt debts in a legal manner; provided they, in all caſes, ſubmit the attachment to come into a general average, upon a juſt ſettlement with all the other equitable demands, and to receive their dividends, according to their demands, with all the reſt.

LIBERALITY to the POOR.

IT is deſired that ſuch among friends as are endowed with plenty of outward ſubſtance, be timely and tenderly adviſed to do good therewith, in their day and generation, eſpecially with regard to the poor; that the tokens of your charity may commend your memorial, and be good precedents to generations to come. 1696.

We find ourſelves at this time engaged to requeſt, that where proviſions and the neceſſaries of life are dear and ſcarce, or ſickneſs doth remarkably afflict, friends would in proportion to ſuch ſcarcity and affliction exert their charitable aſſiſtance to the poor, which is our Chriſtian duty, as ſtewards of the mercies wherewith the Lord has intruſted us. 1729.

"Let your moderation be known unto all men." "Warn thoſe that are rich in this world, that they truſt not in uncertain riches," nor apply them to the indulging their appetites in pleaſure and vanity; but that they "be ready to do good, and to communicate" to the relief of thoſe who are in neceſſity.

The principal if not only ſatisfaction a man of a truly Chriſtian diſpoſition can have in the affluence and increaſe of the things of this world, muſt ariſe from the opportunities put into his hands, and the doing good therewith. 1741.

LOVE and UNITY.

IT is our earneſt deſire, that, above all, friends hold fervent charity in the body; that will keep the members together in a bleſſed concord and communion, which is eſteemed by the apoſtle the more excellent way, excelling other gifts, which paſs away; but charity, that is the love of God (from which our Chriſtian and brotherly affection ſprings) ſhall endure forever: "This envieth not, vaunteth not, boaſteth not itſelf, and ſeeketh not its "own; but is patient, beareth all things, ſuffereth all things, and watcheth "not with an evil eye, no, nor thinketh ill, but is kind;" in which bleſſed love, dear friends, hold your fellowſhip one with another, which was the character of the primitive Chriſtians. 1705.

Among the goſpel precepts, we find not any thing more ſtrongly and frequently recommended by our Lord Jeſus Chriſt and his apoſtles, to the primitive believers, than that they ſhould love one another: And as we are ſenſible that nothing will contribute more to the peace and proſperity of the church than a due regard to this advice, ſo we earneſtly deſire that it may be the care and concern of all friends every where to dwell therein, and, in the unity of the Holy Spirit, to maintain love, concord and peace, in and among all the churches of Chriſt. 1730.

By accounts received, it appears that, in general, love and concord are maintained, and that friends in divers places are under an earneſt concern for the promotion of peace, and for the ſuppreſſing and guarding againſt every occaſion of ſtrife and diſcord, tending to divide and ſcatter the flock of Chriſt: For ſtrengthening this concern, and promoting this Chriſtian diſpoſition of love whereſoever it appears, we remind you of the benefits thereof, expreſſed in Pſalm cxxxiii. "Behold how good and how pleaſant it is for brethren

" to dwell together in unity! As the dew of Hermon, and as the dew that " deſcended upon the mountains of Zion; for there the Lord commanded " the bleſſing, even life for evermore." Be ye alſo mindful of the ſaying of our bleſſed Lord himſelf, John xiii. 35, " By this ſhall all men know that " ye are my diſciples, if ye have love one to another." 1752.

LOTTERIES.

THIS meeting being under a weighty concern, on account of the prevailing evil, amongſt divers profeſſing with us, of being concerned in lotteries; do earneſtly recommend to the ſeveral quarterly and monthly-meetings, that they adviſe ſuch of their members who have been concerned therein, that they deſiſt for the future; and if, after ſuch brotherly advice, any continue therein, they be dealt with as diſorderly walkers. 1760.

MARRIAGE.

WE do exhort friends every where, that in the great concern of marriage, whereon much of the comfort and happineſs of life depend, they be mindful to proceed in the fear of the Lord, and have an eye to him for counſel and inſtruction in their choice; the neglect of which has been the ruin of many. 1734.

Parents, who have children to diſpoſe of in marriage, are tenderly adviſed not to make it their firſt or chief care to obtain for them large portions or ſettlements of marriage; but rather be careful that their children be joined in marriage with perſons of religious inclinations, ſuitable diſpoſitions, temper, ſobriety of manners, and diligence in buſineſs (which are things eſſentially neceſſary to a comfortable life in a married ſtate) and carefully to guard againſt all mixt marriages, and unequal yoking of their children therein. 1722.

We being ſenſible of the hurt that may happen by perſons under our profeſſion drawing out the affections of one another, without the knowledge or conſent of parents or guardians, do, for preventing ſuch miſchief, deliver it as our ſenſe and judgment, that in caſe any member of our ſociety ſhall make application to any woman, being alſo a member, with intention or endeavours to entangle her affections, or make ſuit in order to marriage, without the privity and conſent of her parents or guardians firſt had and obtained, or ſhall countenance or admit of ſuch ſuit or application, whether ſuch parents or guardians be friends or not; ſuch perſons ought not to be allowed or permitted to proceed in any meeting of friends, in order to the accompliſhing ſuch intended marriage, until they ſhall have removed the offence, and given ſatisfaction both to ſuch parents or guardians, and to the meeting of friends where they belong, by an open and due acknowledgment of the offence, and condemnation

demnation of themſelves therefor, and ſhall have obtained the conſent of ſuch parents or guardians; unleſs it ſhall appear to the ſatisfaction of the monthly-meeting to which they belong, that ſuch parents or guardians have not ſufficient reaſon for withholding his, her or their conſent, in which caſe the meeting, having due regard to the rights of parents and children, is to proceed therein as beſt wiſdom may direct.

And it is further adviſed, that after parents and guardians have ſuffered their children to engage one another in affections, they do not break off upon any worldly account, but that they wait upon and ſeek the Lord for their children in propoſals of marriage, before they give any encouragement thereunto. 1707.

It is our ſenſe and judgment, that it is inconſiſtent with the leadings of truth, for brothers children, ſiſters children, half brothers children, or half ſiſters children, to marry together, and for any to marry a firſt couſin's child, or any perſon nearer than a ſecond couſin; and if any notwithſtanding ſhould proceed in marriage together, nearer than a ſecond couſin, being previouſly cautioned and adviſed againſt it, that the monthly-meeting where ſuch may belong give forth a public teſtimony againſt them, and not receive ſuch into unity again, until ſuch meetings are well aſſured that they have found a place of ſincere repentance, and are received in the truth. 1772.

It is our ſenſe and judgment, that no friend be allowed to marry with a deceaſed wife's ſiſter, or deceaſed huſband's brother: That friends be careful to give timely advice and admonition againſt ſuch proceedings; and if any ſhould be reluctant thereto, and proceed in marriage, that they be without delay teſtified againſt, and be not admitted to membership again in ſociety, until friends be well aſſured that they are received in the truth. 1773.

And we do alſo, in the name of the Lord, adviſe and exhort all young and unmarried people among friends, that they do not make or admit any motion or procedure one with another, upon the account of marriage, without firſt acquainting their parents or guardians therewith, and duly waiting upon them for their conſent and agreement therein. And we alſo adviſe, that, in the firſt

place,

place, all young perſons concerned ſeriouſly wait upon the Lord for counſel and clearneſs in this weighty concern, before they make or admit any motion or procedure with any, in order to marriage; that the Lord may be in their eye, ſo as they may not be led by any forward, brittle, or uncertain affections, in this great concern, to their own hurt, grief of their friends, and diſhonour of truth; and let it be the godly concern of both monthly and quarterly-meetings to be careful and mindful of the preſervation and good of children in this matter, as here propoſed and ſignified, and not to omit giving due and faithful warnings and admonitions in this great and weighty concern. 1690.

We having conſidered what time ſhall be held to be too early for propoſals of marriage, after the deceaſe of former huſband or wife; it is our ſenſe and judgment, that it is not adviſeable for any friend to make or admit of propoſals of marriage in leſs than twelve months. 1778.

The prudent and Chriſtian care that has been maintained amongſt us, in relation to marriage, ever ſince we were a people, having obtained a good report, it is become afreſh the concern of this meeting, that the reputation of our religious ſociety, and the cauſe of truth herein, may ſtill be kept up; and that not only the ſeveral weighty advices of this meeting, in reſpect to the proceedings of the parties concerned, and the conduct of their parents and guardians, may be obſerved, but likewiſe that as little diverſity as may be may appear amongſt us in regard to the form and manner of ſolemnization.

In order therefore that the general practice of the ſociety in reſpect to marriage may be uniform, it is agreed, that the following directions be ſent to the ſeveral quarterly-meetings, to be by them communicated to the monthly-meetings, as the rule of their proceedings, viz.

1. The parties intending to join in marriage, having firſt notified their intentions to the preparative-meeting, who are to notice the ſame to the ſucceeding monthly-meeting as buſineſs, are to declare their intention to the monthly-meeting whereof they are members (when the buſineſs comes in courſe, both meetings of men and women appointing two ſuitable friends to attend the parties to each meeting, at which time orderly perſons, not members, may be admitted to attend that part of the buſineſs by the conſent of the meeting) in terms of the following import, viz.

The man; *That he intends to take* A. B. *to be his wife, if the Lord permit.* The woman; *That she intends to take* B. C. *to be her husband, if the Lord permit.*

2. These declarations are to be made, first before the womens meeting, and then before the mens meeting. If they have parents or guardians present, they are to declare their consent; if absent, a certificate or certificates are to be produced, signifying, *that it is with their consent the parties do proceed to accomplish their intended marriage,* previous to the declaration of the parties.

After which declaration, no objection appearing, the meeting is to acquaint them, that notice will be taken thereof, and that they may come to the next monthly-meeting for an answer. An entry is then to be made in both the mens and womens meeting, and two friends out of each to be appointed to enquire into the conversation and clearness of the parties; and if there are children by a former marriage or marriages, to see that their rights are duly and legally secured, and to make report to the next monthly-meeting.

When, if no objection has appeared, the parties are to declare before the womens and mens meeting the *continuance of their intention of marriage*; and if nothing yet appears to obstruct, liberty is then to be granted them to solemnize the same, according to the good order used among us.

But if the parties are of different monthly-meetings, the man is first to propose the matter to the monthly-meeting to which he belongs, desiring their certificate, signifying his clearness to proceed in marriage with *A. B.* a member of monthly-meeting; whereupon the meeting are to appoint two friends to make enquiry therein, and to report to the next monthly-meeting; when, if nothing appears to prevent his having such certificate, he is to be recommended to the meeting to which the woman belongs, by a certificate, signifying his right of membership, clearness as aforesaid, and consent of parents or guardians, to be produced at the first monthly-meeting where he lays his intentions.

For solemnizing the marriage, a meeting may be appointed on some convenient week-day, as the elders and overseers of the marriage may think proper

per, of which due notice is to be given; but unleſs ſome ſpecial circumſtances make it neceſſary, it is adviſed to ſolemnize our marriages at the uſual week-day meeting, at the meeting-houſe to which the woman belongs, unleſs leave hath been obtained of the monthly-meeting to ſolemnize the marriage in ſome other meeting-houſe, and the conſent of that meeting likewiſe procured.

And it is earneſtly recommended, that the conſummation be performed decently, gravely and weightily; and in order thereto, and for the aſſiſtance of the parties immediately concerned, the monthly-meeting where the marriage is allowed is to appoint two judicious, grave and weighty men, and two ſuch women friends, to attend the ſame, and to ſit with the parties in the meeting for worſhip, and in a proper time, towards the concluſion of the meeting, ſpeak to the parties to proceed, who are then to ſtand up, and, taking each other by the hand, declare in an audible and ſolemn manner to the following effect; the man firſt, viz. *Friends, I take this my friend* A. B. *to be my wife, promiſing through divine aſſiſtance to be unto her a loving and faithful huſband, until it ſhall pleaſe the Lord by death to ſeparate us.* And then the woman in like manner: *Friends, I take this my friend* C. D. *to be my huſband, promiſing through divine aſſiſtance to be unto him a loving and faithful wife, until it ſhall pleaſe the Lord by death to ſeparate us.*

A certificate, in the following form of words, is then to be audibly read by ſome proper perſon, the expreſs names and deſcription of the parties being firſt inſerted: They are then to ſign the ſame, the man firſt, the woman aſſuming the name of her huſband; and ſuch others preſent at the ſolemnity as are thought proper.

The Form of the Certificate.

(As near as circumſtances will admit.)

A. B. of ſon of *D. B.* of in the county of and State of and *E.* his wife, and *S. T.* daughter

daughter of *M. T.* of in the county of and *M.* his wife, having declared their intentions of taking each other in marriage, before ſeveral monthly-meetings of the people called QUAKERS, in the county of according to the good order uſed among them; their proceedings, after due enquiry and deliberate conſideration thereof, were allowed by the ſaid meetings; they appearing clear of all others, and having conſent of parents (or guardians) concerned.

Now theſe are to certify all whom it may concern, that for the full accompliſhing of their ſaid intentions, this day of the month, in the year of our Lord one thouſand ſeven hundred and they the ſaid *A. B.* and *S. T.* appeared at a public aſſembly of the aforeſaid people and others, in their meeting-houſe in and he the ſaid *A. B.* taking the ſaid *S. T.* by the hand, did openly declare as followeth: *Friends, I take this my friend* S. T. *to be my wife, promiſing through divine aſſiſtance to be unto her a loving and faithful huſband, until it ſhall pleaſe the Lord by death to ſeparate us.* And the ſaid *S. T.* did then and there in like manner declare as followeth: *Friends, I take this my friend* C. D. *to be my huſband, promiſing through divine aſſiſtance to be unto him a loving and faithful wife, until it ſhall pleaſe the Lord by death to ſeparate us.* Or words of the like import.

And the ſaid *A. B.* and *S. T.* as a further confirmation thereof, have hereunto ſet their hands: She, after the cuſtom of marriage, aſſuming the name of her huſband.

A. B.
S. B.

And we, whoſe names are hereunto ſubſcribed, being preſent with others at the conſummation of their ſaid marriage, as witneſſes thereunto, ſet our hands the day and year above written.

The committee appointed are to take the certificate, and lodge it with the clerk, to be recorded in a book for that purpoſe; and after attending at the houſe where the parties retire, to make report to the next monthly-meeting.

Agreed that it be recommended to the quarterly-meetings, that according to the ancient decent practices among friends, they take care that ſuch men

and

and women friends, as do make ſuit or concern themſelves in propoſals of marriage, one to the other, do not dwell in the ſame houſe, from the time they begin to be concerned, until their marriage is conſummated. 1714.

In order to put a ſtop to an undue liberty in contracting marriages with ſuch as are not of our ſociety, it is adviſed, that all parents and guardians of children do take eſpecial care, as much as in them lies, to prevent their children from running into ſuch marriages; and that the friends of each particular meeting, as alſo of the monthly-meeting to which ſuch perſons belong, do in the wiſdom and power of truth uſe their endeavours to put a ſtop to the ſaid evil, by admoniſhing ſuch as may attempt to marry as aforeſaid to deſiſt from accompliſhing the ſame; but if they refuſe to take counſel, or privately go to marry as aforeſaid, that then ſuch perſons be dealt with according to the good order of truth, and judgment fixed upon all who take ſuch undue liberty. 1719.

This meeting having deliberately conſidered the great exerciſe brought upon our ſociety, by divers in profeſſion with us, who contrary to our known principles, and the wholeſome diſcipline eſtabliſhed among us, are joined in marriage by the prieſt, with perſons either of our own or other perſuaſions, do earneſtly adviſe, that all friends uſe their utmoſt endeavours to prevent ſuch marriages, whenſoever the parties inclinations may come to their knowledge.

And it is the ſenſe and judgment of this meeting, that where any do marry by the prieſt, or in any other manner, contrary to the eſtabliſhed rules of the ſociety, they ſhall be dealt with in a ſpirit of Chriſtian love and tenderneſs, agreeable to our known diſcipline; and that, after the commiſſion of ſuch offence, their collection ſhall not be received, nor ſhall they be relieved in the manner of poor friends, nor be admitted to ſit in meetings of diſcipline, until they are reſtored into unity with the monthly-meeting to which they belong.

And we earneſtly adviſe all friends, that you watch diligently over one another for good, and that you deal in due time with ſuch offenders, and all

others

others that walk diſorderly, endeavouring to reclaim and reſtore them by brotherly admonition and counſel; but where, after patient waiting, you find that your continued labour of love hath not its deſired effect, that you neglect not to teſtify againſt and diſown ſuch perſons; thereby preventing the reproach and diſhonour which might be brought on our holy profeſſion through their miſconduct, and that the end and deſign of friends in ſettling a wholeſome diſcipline among us may be anſwered. 1744, 1783. But as expreſs directions cannot be given for each particular caſe that may ariſe, the ſeveral monthly-meetings are at liberty to judge how often ſuch offenders are to be viſited and dealt with, and in what manner they are to be proceeded againſt. Likewiſe monthly-meetings are to judge of the ſincerity of ſuch acknowledgments as may be offered to them, and to accept or reject, as in true wiſdom may ſeem meet. 1768.

This meeting being ſorrowfully affected, under the conſideration of the great exerciſe brought on friends by divers in our ſociety entering into marriage with ſuch as are not of our ſociety, or, being in profeſſion with us, are married contrary to our eſtabliſhed rules; to prevent which, many minutes directing dealing with ſuch offenders have from time to time been made, but it doth not appear that ſaid minutes extend to parents and guardians, that may be conſenting to or encouraging ſuch marriages; it is therefore the direction of this meeting, when that appears to be the caſe, that ſuch parents or guardians, ſo offending, be dealt with in a ſpirit of Chriſtian love and meekneſs; and unleſs ſatisfaction be given to the monthly-meeting in which ſuch circumſtance may fall out, that a teſtimony do go forth for the clearing of truth againſt ſuch offenders. 1752.

We alſo recommend the good order of friends relating to marriage, that it be carefully preſerved and daily maintained in the firſt and earlieſt proceedings leading thereunto, as well as the orderly ſolemnization thereof; and if any perſons, contrary to the repeated advice and eſtabliſhed order of friends, ſhall, under any pretence whatſoever, preſume to take one another in any meeting for worſhip, without the conſent of the monthly-meeting to which they

they belong, such proceeding being of a clandestine nature, tending to make void the just care of friends in that case, we advise that the monthly-meeting do not fail to testify against the practice, as well as against the persons concerned therein. 1730.

And as we have great cause to believe, that remissness in dealing, and weakness in some monthly-meetings in accepting superficial and insincere acknowledgments, have had a great tendency to promote such marriages, we earnestly advise, that monthly-meetings be very careful not to accept acknowledgments without full satisfaction of the sincere repentance of such transgressors, manifested by a conduct circumspect and consistent with our religious profession. 1783.

Extracted From the Yearly Meeting minutes
Sixth month 1791
It is agreed that if any Friend Shall marry Contrary To the good order Established among us Being previously Cautiond by the overseers That the Monthly meeting where Such belong proceed To make a minute of Denial & Testify against Them.
And where Instances occur where a man & Woman both members of our Society Shall So Marry & From the Circumstances of their being Members Not Suspected of Deviating From precaution & advice against it may Not have been Extended That they be in Like manner Testified against
without Delay
This meeting Considering These acts to be Deliberate & That Thereby Monthly meetings are Warranted in proceeding in This Summary way. Desire the Less Exert overseers & all

All Concerned Friends Not To Suffer a Relaxation of Their Vigelance & Care but Rather To Double Their Deligence that these Disreputable practises may wholly be Discou=raged among us ~ ~ And that overseers who May visit Friends on account of Disorderly Company keeping for the purpose of marriage Without the Desired Success give Early inform=ation To monthly meetings of their Labour And Care In order For their Labour If thaut Necsary by monthly meetings previous To To Marriage Merge

Extracted From the Yearly Meeting minutes Sixth month 1794

It is concluded that the following be adopted instead of the minute of 1791 & the Quarterly Meet=ings are directed to have the additions inserted in their Several Books of Discipline Viz ~

It is agreed that if any Friends shall marry contrary to the good order established among us being previously cautioned by the Overseers, that the monthly Meeting where such belong proceed to make a minute of Denial & testify against them without further labour ~

Maſters, Miſtreſſes, and Servants.

ADVISED that ſervants profeſſing the truth behave themſelves in due ſubjection, humility and plainneſs, as becomes their profeſſion and places: And likewiſe, that maſters and miſtreſſes behave themſelves toward their ſervants according to the apoſtle's direction, Eph. vi. 5, 6, 9. Col. iv. 1. 1 Tim. vi. 1, 2. Titus ii. 9, 10. 1 Pet. ii. 18, 19, 20. 1703.

A religious care is recommended toward our ſervants, that all appearance of pride, idleneſs and vain converſation, in them may be diſcouraged; and that they may be exhorted to attend firſt and week-day meetings, and have a ſenſe of God's love upon their ſpirits, and therein partake with us of the ſweetneſs of truth; and in the diſcharge of their duty to God, and to their maſters and miſtreſſes, know peace in themſelves. 1718.

And it is further adviſed, that all parents and maſters of families do uſe their utmoſt care and endeavours to keep their youth duly to meetings, and to prevent the indecent ſtraggling abroad of their children and ſervants, eſpecially on the firſt days, and other times allowed them to attend meetings, and to keep them out of all tumultuous crouds or gatherings of rude people. 1726.

MEETING-HOUSES.

ADVISED that friends, in the ſeveral quarterly and monthly-meetings, take ſpecial care that the titles of friends meeting-houſes and burial-grounds be made ſecure, according to law. 1703.

It having been repreſented to us, that in divers parts loſſes have been ſuſtained by our ſociety, by not timely looking into and ſecuring the titles of meeting-houſes, burial-grounds, and charitable bequeſts; we have to recommend to quarterly and monthly-meetings, to make timely and careful inſpection into what hands and truſts the ſame are ſecured; and if they find occaſion, by the death of any friend or otherwiſe, to add ſome others to the truſt, or make any alteration, ſo that friends may not be deprived of the benefit of ſuch meeting-houſes, burial-grounds, and charitable bequeſts; and that the quarterly and monthly-meetings keep exact records of all ſuch truſts and conveyances. 1737.

MEETINGS for SUFFERINGS.

THIS meeting being under a weighty concern for friends who are or may be under ſufferings and difficulties, on account of our religious teſtimony, do appoint a meeting for ſufferings, conſiſting of twenty-five members, who are deſired, with diligence, caution and due care, to proceed in ſuch weighty matters as may come before them, humbly waiting for the influence of divine wiſdom to direct their minds from time to time, ſo that their reſults may tend to their own peace, and welfare of our religious ſociety. They are deſired to take cognizance of all grievances ariſing amongſt us, wherein any friend or friends may be affected in his perſon or property, or in regard to our Chriſtian teſtimony, to adviſe, counſel and aſſiſt, as beſt wiſdom may direct; and any aggrieved friend or friends may apply to them, either in a collective or ſeparate capacity, as the circumſtance of the caſe may require.

That the ſaid meeting view manuſcripts propoſed to be printed, and correſpond with the meeting for ſufferings or yearly-meetings of London, Philadelphia or elſewhere, to repreſent the ſtate of the affairs of friends here, or as occaſion may require; and in general to repreſent this meeting in all caſes where the reputation and intereſt of truth and our religious ſociety are concerned, provided they do not meddle with matters of faith and diſcipline not already determined in the yearly-meeting: And that at leaſt there be ten members preſent to conſtitute a meeting, who ſhould concur on all occaſions, and that in matters of great importance notice be given as far as may be to all the members. The ſaid meeting is to draw on the treaſury of this meeting in their receſs, for the money lodged therein from time to time as occaſion may require; being accountable for the ſame, and keeping records of all their proceedings, which are annually to be laid before this meeting, or ſuch committee as they may appoint to inſpect or view the ſame. 1775, 1776, 1783.

MEETINGS for WORSHIP.

AS it hath been our care and practice from the beginning, that an open teſtimony for the Lord ſhould be borne, and a public ſtandard for truth and righteouſneſs upheld in the power and ſpirit of God, by our open and known meetings, againſt the ſpirit of perſecution, that in all ages hath ſought to lay waſte God's heritage; and as only through faithfulneſs, conſtancy and patience, victory hath been and is obtained; ſo it is our advice and judgment, that all friends gathered in the name of Jeſus, keep up theſe public teſtimonies in their reſpective places, and not decline, forſake or remove their public aſſemblies, becauſe of times of ſufferings, as worldly fearful and politic profeſſors have done, becauſe of informers and the like perſecutors; for ſuch practices are not conſiſtent with the nobility of the truth, and therefore not to be owned in the church of Chriſt. 1675.

Let every one be watchful againſt an earthly ſpirit, for that will choke the good ſeed, and bring forth a ſlighting or neglecting your teſtimony in your firſt-day and week-day meetings, and bring a decay of your ſtrength and zeal for God, and his truth, and bring a weakneſs upon you, by reaſon whereof you will not be able to ſtand in an hour of temptation. 1689.

Agreed that friends, that live diſtant from meetings, be reminded to keep meetings in their families, to wait upon God, that their children and families may come to be ſeaſoned in their ſpirits by the truth and the Lord's power, and that they may have his bleſſing upon their families. 1696.

Adviſed that all friends be careful to attend meetings for worſhip and buſineſs at the times and hours appointed, and not to detain meetings out of ſeaſon. 1715.

Adviſed that friends keep their children to a conſtant, ſeaſonable and orderly frequenting, as well of [illegible] day as of firſt-day meetings, inſtructing them

them to have their minds ſtayed in the divine gift, to wait upon the Lord therein, to receive a portion of his ſpiritual favour; that they, from the tendering virtue of the Holy Spirit, may be engaged in heart and mind to walk worthy of ſo great grace, and in a holy zeal to honour God, ſubmit to bear the croſs, endure the ſhame, and become public witneſſes for him amongſt the ſons of men. 1723.

And we earneſtly exhort that you hold faſt the profeſſion of faith in our Lord Jeſus Chriſt, without wavering, both in reſpect to his outward coming in the fleſh, his ſufferings, death, reſurrection, aſcenſion, mediation and interceſſion at the right hand of the Father; and to the inward manifeſtation of his grace and Holy Spirit in our hearts, powerfully working in the ſoul of man, to the ſubduing of every evil affection and luſt, and to the purifying of our conſciences from dead works, to ſerve the living God; that through the virtue and efficacy of this moſt holy faith, ye may become ſtrong in the Lord, and in the power of his might, which will enable you to worſhip God in ſpirit with acceptance, and preſerve you in a lively frame of mind, from a drowſy and lukewarm ſpirit, which in all our religious aſſemblies ought to be guarded againſt with the utmoſt care and circumſpection. In this lively faith and pure life of Chriſt you will have victory over the world, over your deſires after the grandeur and periſhing things thereof, and over all corrupt cuſtoms and faſhions, which are contrary to the purity of the goſpel, and our ancient Chriſtian teſtimony. 1736.

In all your religious meetings for the worſhip of Almighty God, let your minds be ſeaſoned with an awful ſenſe of real and true devotion, and be ye exemplary to the flock of Chriſt. Let the ſolemn gravity of your deportment be ſuch as may demonſtrate to others, that you are in earneſt in the great duty of waiting upon and worſhipping God in ſpirit; that ſerious and tender-hearted enquirers may be encouraged to come and partake in your aſſemblies of that inward and ſpiritual conſolation and refreſhment, which the Lord is graciouſly pleaſed to impart to the ſouls of ſuch as are humbled in his ſight, and approach his holy preſence with reverence and fear. 1744.

Take

Take care, we beſeech you, in this day of eaſe and liberty, leſt a ſpirit of lukewarmneſs and indifferency prevail over you, to the ſtopping up the ſtreams of the water of life, and rendering you like the barren heath in the deſert, which knoweth not when good comes. We entreat you to be eſpecially watchful in this behalf, that an indolent and ſluggiſh diſpoſition appear not among you, to the ſtumbling of ſuch ſerious enquirers as may attend our meetings, in expectation of that life and power, which the obſervation of your indifference and unconcernedneſs may give them too juſt cauſe to ſuſpect that ye yourſelves are ſtrangers to. 1741.

Let not the ſmallneſs of your numbers diſcourage you from conſtantly attending thoſe meetings, inaſmuch as the words of Chriſt remain unchangeably true and ſtedfaſt, "Where two or three are gathered together in my "name, there am I in the midſt of them," Mat. xviii. 20. But it hath been juſtly obſerved, that where remiſſneſs and neglect of attending meetings for worſhip have prevailed, it hath been too often an inlet to further declenſion, and ſuch other undue liberties as truth and its guidance do by no means admit of. 1754.

We therefore tenderly exhort ſuch as, through fear of neglecting their temporal concerns, or other conſiderations, are kept from a due attendance of theſe meetings, ſeriouſly to conſider that gracious promiſe left upon record; "Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things "ſhall be added unto you." Some of us have to teſtify, by bleſſed experience, that our outward affairs have not ſuffered, by giving up our time, the few hours ſet apart for religious worſhip; but, on the contrary, our minds have been thereby greatly ſtrengthened to come up with propriety in the duties we owe to God, to our families, and to all mankind. 1758.

As it hath pleaſed divine goodneſs clearly to manifeſt amongſt us the way of life and ſalvation, and to inſtruct us where and how to wait for him, prize, we beſeech you, theſe precious privileges; keep all your meetings in the name of the Lord, and let your minds be eſtabliſhed in an humble waiting upon him with reverence and fear; ſo ſhall ſtrength be added to ſtrength,

and being more closely united to him, you will experience the indwelling of his blessed Spirit. 1761.

When gathered in your religious assemblies, be truly concerned to retire to the divine and heavenly gift, which will minister to every state and condition, though you may have no outward teaching, and will direct you to wait, without being restless or uneasy, till it be a proper time to break up your meeting with that decency and solemnity which should attend our minds in such service; for want of which some forward spirits, who have been destitute of the right and true feeling of that spirit, in which such service should be performed, have broke up meetings in an unbecoming manner, to the sorrow and pain of mind of such as have been truly concerned for the good and prosperity of Zion [1755]: And be not apt, as the manner of some is, at the close of your meetings, hastily to enter into discourses about the affairs of this life, much less the vain amusements thereof; a practice inconsistent with the Christian gravity which at such time ought, in an especial manner, to season the minds of persons so lately assembled for the worship of God, in spirit and in truth, 1748.

Persons professing with us, who absent themselves from our religious meetings, either on first or other days of the week, and disregard the repeated advice and endeavours of friends to stir them up to this necessary duty, are to be dealt with by the monthly-meeting to which they belong, even to disowning such, if the case requires it. 1770.

Miniſters and Elders, and Meeting of Miniſters and Elders.

IT is recommended that one or more faithful friend or friends, of either or both ſexes, be appointed out of each particular meeting as ſtanding elders by the monthly-meeting, whoſe duty is to help young miniſters, and give advice to all others as occaſion may require; to encourage our youth and others in virtue, and in a reverent and early attention to and belief in the divine appearance and operation of the ſpirit of Chriſt in their own hearts, and in a venerable eſteem of the Holy Scriptures, and a frequent reading and meditating therein; and to that plainneſs, moderation and ſimplicity, which is becoming our holy profeſſion; to ſtir up thoſe who are or may be deficient in the due attendance of our meetings, and in general to watch over the flock of Chriſt; being themſelves examples in faith, meekneſs and charity. 1709, 1728, 1760.

As theſe are officers of the church at large, let the monthly-meeting, after they have approved ſuch as they adjudge duly anointed and qualified for that ſervice, acquaint the quarterly-meeting therewith, who after ſolidly waiting for their concurring unity, and finding nothing to hinder, are to minute the ſame, and acquaint the ſelect-meeting thereof; who are alſo to enter the appointment and concurrence on their minutes, and the friend ſo appointed may then ſit in any of our meetings of miniſters and elders. And information of ſuch appointments is to be given by the quarterly and ſelect-meetings to their reſpective yearly-meetings, and their names when approved to be alſo entered on the yearly-meeting's record. And where any friend appearing in public miniſtry, whoſe converſation be clean and blameleſs, and the elders of the monthly-meeting he or ſhe belongs to are convinced that the Lord hath

called them to that weighty work, after duly waiting for due proof thereof, they ſignify their unity with his or her gift in the miniſtry to the monthly-meeting, who after weightily feeling after the mind of truth therein, and being united in approving him or her as a miniſter in the church, the ſame be entered and ſent forward in like manner as in the caſe of elders.

The miniſters and elders ſo approved, within the compaſs of each monthly-meeting (or where the quarterly-meeting ſhould think beſt to unite the members of two or more meetings in one) meet by themſelves once in three months, and after ſolidly waiting to feel their minds ſeaſoned with the virtue of truth, are to proceed to read and conſider the queries, and how their purport is anſwered by their members; tenderly adviſing and aſſiſting one another as the nature of the caſe may require; and form ſuch anſwers to the queries as are agreeable to their ſtates, which are to be ſigned by their clerk, and two or more friends are to be appointed as repreſentatives, who are to take the anſwers, and aſſembling together previous to and at the place of holding the quarterly-meeting, do, with the aſſiſtance of other ſelect members within the compaſs of each quarter, compoſe a ſelect quarterly-meeting, where the queries are again to be read, and the ſtate of the meeting enquired into, and ſuch advice and aſſiſtance afforded the lower meetings thereto belonging, by advice or committees, as occaſion may require. And once a year preceding the yearly-meeting, general anſwers in writing to be drawn up and tranſmitted to the yearly ſelect-meeting, by repreſentatives to be appointed to attend the ſame; where the ſtate of all the ſeveral quarters and their members are to be attended to, and ſuch help afforded, and in ſuch way and manner, as they in the wiſdom of truth may think proper, in ſubordination to our Chriſtian diſcipline; preſerving records of their proceedings, and annually chooſing or re-appointing a clerk, which the quarterly and monthly ſelect-meetings are all adviſed to do.

And it is agreed that the quarterly ſelect-meeting be held the day before each quarterly-meeting, at the ſame place, at the eleventh hour; and that the yearly ſelect-meeting begin at Portſmouth the eleventh hour, on the day before the yearly-meeting.

This

This meeting desires that you, whom the Lord hath gifted with a public testimony for his name and truth, may be careful to attend to the motions of truth, and in it be diligent to visit the heritage of God in their meetings, and especially those least frequented. 1695.

We farther entreat you, that in all your religious meetings, appointed for the worship of Almighty God, you wait in humble reverence for the influence of the word of life; be cautious not to move, in acts of devotion, in your own will; set not forward self to work, but patiently attend and wait for the gift and enlivening power of the Divine Spirit, without which your performances will be unacceptable, and like those of old, of which it was said, "Who hath required this at your hand?" Isaiah i. 12. 1742.

As we are fully persuaded, that the ministry of the gospel is not received of man, but by the revelation of Jesus Christ, according to that apostolical direction, "As every man hath received the gift, even so minister the "same one to another, as good stewards of the manifold grace of God; if any "man speak, let him speak as the oracles of God; if any man minister, let "him do it as of the ability which God giveth, that God in all things may be "glorified:" And as this ministry is divine, the motives and inducements thereunto are perfectly disinterested, and no way mercenary and lucrative, but concurrent to the precept Christ gave to his apostles, and immediate followers, "Freely ye have received, freely give." 1771.

Friends, in their respective counties and meetings, are earnestly desired and advised to use prudence and caution, so as not to be imposed upon by cheats, or impostors, pretending to ministry or otherwise; and where there is a doubt or question concerning the ministry of any persons, in that case let such be called upon to shew what certificate they have; and in general it is recommended to the monthly and quarterly-meetings, to see that friends who travel in the work of the ministry do go in the unity of the meetings to which they belong, and with certificates therefrom; and further, that it may become the tender care of the said meetings to watch over such as may be young in the ministry, to see that they walk humbly and wisely: That as on the one hand, nothing

nothing truly tending to the glory of God, and the edification of his church and people, may be diſcouraged, ſo on the other, where any thing appears which may make advice neceſſary, that the elders of the church, both miniſters and others, do, in the wiſdom of God, give their advice thereupon, with due regard to the ſtate of weakneſs and childhood that ſuch may be in. 1720.

And we do in much love caution thoſe friends who are rightly concerned in the work of the miniſtry, to watch over their own ſpirits, and not to be over haſty or cenſorious in paſſing judgment reſpecting the ſtate of thoſe who hear them; but to manifeſt that, in the exerciſe of their miniſtry, they are led by the love of God; and that their principal aim is, that they may be inſtrumental to adminiſter ſpiritual conſolation and ſtrength to the churches where they come.

Farther we earneſtly exhort, that none would offer to impoſe themſelves as preachers, in any meeting of friends, who are not themſelves faithful againſt the payment of prieſts wages, and in obſerving the other branches of our Chriſtian teſtimony. 1745.

We tenderly and with earneſtneſs adviſe all friends, who travel in the work of the miniſtry, as well as others, that they not only ſhut their ears againſt all private informations of perſons and things, tending to the defamation of particular perſons or families, and to ſtir up diſputes and contentions in meetings for diſcipline; but alſo to rebuke and reprove the perſon or perſons, who ſhall attempt to prejudice their minds with any private informations of that nature. 1752.

The ſpirit of God being the foundation of all true knowledge and experience, both in miniſters and hearers, we earneſtly exhort that all would diligently wait upon, and mind it: Miniſters, in their public ſervices eſpecially, ought always to attend cloſely to their ſeveral and peculiar gifts, and miniſter the word faithfully as it is manifeſted and revealed to them; obſerving a decent and modeſt behaviour in the exerciſe of their miniſtry, and not entangling themſelves with the affairs of this life, that they may the better anſwer the holy warfare in which they are engaged. And let the hearers be watchful

over

over their own ſpirits, and not forwardly judge or cenſure the teſtimonies which may be delivered amongſt them; for if they be not very careful and diligent in attending upon the Lord in meetings, they are liable to miſtake in the judgment they may paſs on the miniſtry.

Now this being a matter of great moment, for the preſervation of love and concord in the churches; and knowing the danger and ill conſequences which attend an haſty and cenſorious judging of the miniſtry, we think it neceſſary to caution friends not to let their own ſpirits ſway them, but let the Spirit of God rule and reign in their hearts; for this will preſerve all in ſweetneſs and tenderneſs one towards another: The due obſervance of which will be a great help to miniſters in the diſcharge of their duty, and the ſervice to which they are called.

And we earneſtly requeſt, that the elders in monthly and quarterly-meetings would be ready to help and inform the weak, when ſuitable opportunities preſent; and that both miniſters and hearers, purſuing one and the ſame end, namely, the glory of God, and the good and welfare one of another, the church may be edified, increaſe and flouriſh, to the conſolation of the faithful.

On the other hand, we adviſe miniſters to have it very much at heart, to maintain a perfect harmony and good underſtanding with the monthly-meetings to which they belong; that as the ſaid meetings may ſometimes find themſelves concerned to adviſe them, reſpecting their conduct in meetings, or otherwiſe, they ſhew themſelves ready to hear and receive advice, as well as to teach and inſtruct.

We further adviſe all monthly-meetings, to take great care in giving certificates to thoſe who travel, to prevent the uneaſineſs which ſometimes falls on the church, from a weak and unſkilful miniſtry; and let the elders, when they ſee occaſion, adviſe miniſters to be very prudent in their conduct, not as buſy bodies, nor meddling with family or perſonal affairs, in which they are not concerned, or required to be aſſiſting; that they be very tender of one another's reputation, and of that of friends among whom they travel; neither giving ear to nor ſpreading reports, tending to raiſe in the minds of others a

leſſening

leſſening or diſeſteem of any of the brotherhood; and as ſoon as their ſervice in the miniſtry is over, that they return to their habitations, and there take a reaſonable and prudent care of their own buſineſs, houſhold and family. 1731.

Our bleſſed Lord, juſt before his aſcenſion, commanded his diſciples to wait at Jeruſalem, till they were endued with power from on high; knowing their inability, without the ſenſible feeling of that power, to ſpeak in his name for the converſion of the nations. It was this power that enabled them to ſpeak boldly in the name of Jeſus: This alone that made them able miniſters of Chriſt; whoſe preaching was not with enticing words of man's wiſdom, but in the demonſtration of the Spirit, and with power.

And ſeeing many of us have experienced much ſpiritual conſolation, by waiting in ſilence and humbly depending upon the Lord alone, we exhort friends, that when met together for religious worſhip, they labour to feel their minds abſtracted from viſible objects, into a true ſtillneſs and nothingneſs of ſelf; wherein the teachings of the Holy Spirit are witneſſed by humble and contrite ſouls.

In ſuch a waiting ſtate, you will have a true reliſh and ſavour of the miniſtry of thoſe who are rightly concerned by the ſame ſpirit, to labour in word and doctrine among you. 1738.

We earneſtly caution and intreat all ſuch among you, as find themſelves concerned in Chriſtian love to exhort and admoniſh others, that they be eſpecially careful of their own conduct; that by circumſpect walking in all holineſs of life and converſation, they may become living examples of the purity and excellence of the advices they recommend. 1748.

You that are elders and overſeers in the church, and concerned in the maintenance of good order and preſervation of diſcipline, keep your own hands clean, and garments unſpotted, that you may rebuke with authority, and being cloathed with the meekneſs and gentleneſs of the Lamb, may ſtedfaſtly perſevere in the ſupport of that teſtimony committed to you, that when the Great Shepherd ſhall appear, you may come before him with reverent aſſurance, and

and receive the reward of "Well done, good and faithful ſervant, enter into "the joy of thy Lord." 1753.

As to the elders among you, and ſuch whom God, having endued with knowledge and experience of the cleanſing operations of his Spirit, hath concerned to miniſter to others, let them adorn the doctrine of the goſpel, by ſhewing, out of a good converſation, their works with meekneſs of wiſdom: Such as theſe, being cloathed with humility, and exemplary to the flock whom they feed; not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; are worthy of double honour, and to be highly eſteemed in the church of Chriſt. 1751.

As the Lord is graciouſly pleaſed effectually to touch the hearts of many of the youth, and prepare them for the reception of his heavenly gifts, whereby many are called to the work of the miniſtry; and well knowing it is a due attention to the gift, and waiting for the heavenly power and life to diſcharge themſelves therein, which has ever proved a bleſſing to the particular, and the churches in general; we earneſtly recommend, that the elders and ſenſible ſolid friends do watch over ſuch in an holy concern for their and the churches good; that the weak and tender may be encouraged in a faithful diſcharge of their duty, and where a forward ſpirit appears, that would lead into many words out of the power and life, ſuch may be properly admoniſhed in the meekneſs of wiſdom, that each may ſpeak the language of truth, by the ability which the Lord only gives; and that the monthly-meetings do not indulge any to travel and appoint meetings too ſoon, for many have been hurt thereby. 1753.

We recommend the apoſtolic advice, "Lay hands on no man ſuddenly," for we have cauſe to believe that injudicious encouragement hath tended to promote an unſound miniſtry in ſome places. It is therefore recommended, that the approved miniſters and elders, in the ſeveral monthly-meetings, would tenderly adviſe thoſe who come forth in public teſtimony, to wait patiently under a deep conſideration of their ſtate of infancy and childhood, without deſiring to be introduced into the meeting of miniſters and elders, until their

fruits afford ſufficient evidence of their qualifications for ſo important a ſervice, and they approved of by the monthly and quarterly-meetings to which they belong; that ſuch young miniſters be reported to their monthly and quarterly-meetings; which, upon ſolid and deliberate conſideration, may, as in the wiſdom of truth ſhall ſeem meet, recommend them to the ſelect-meeting of miniſters and elders, in order to their becoming regular members of thoſe meetings. 1773.

Looking into the ſtate of this part of the ſociety, which ſtands in a more conſpicuous point of view than the more private members, the neceſſity of their being enſamples to the flock appears exceeding great, particularly in a diligent attendance of all our meetings for ſolemn worſhip and the diſcipline of the church, and therein to be very deep and weighty in ſpirit, labouring with an ardour of ſoul ſuited to the occaſion, for the ariſing of the ancient ſpring of life; which of a truth is the crown of our aſſemblies, and the ground of our joy and rejoicing in him, and one in another: It being this alone which preſerves living, freſh and active members in the church of Chriſt, who are enabled to communicate a degree of warmth to the riſing youth, and thoſe of leſs experience in this moſt neceſſary exerciſe; not only in word and doctrine, but alſo in ſilent, humble waiting on God, for the renewings of help day by day.

That where it ſhall appear, upon due inſpection made, that any member ſhall or do neglect or omit the due attendance of their meetings for worſhip and diſcipline, through ſloth, indolence, love of the world, lukewarmneſs in religion or other inſufficient cauſe, that each monthly-meeting take care, that all ſuch be timely viſited in love, and acquainted with the deſire and mind of friends in that caſe, and admoniſhed to faithfulneſs therein. And if, notwithſtanding the due Chriſtian labour and admonition, he, ſhe or they, ſhall continue in the ſaid neglect or omiſſion; if a miniſter, his or her public teſtimony be denied; and if an elder, he or ſhe be diſmiſſed from that ſtation. 1770.

Adviſed

Adviſed to have a godly care of judging or contradicting one another in public meetings, or ſhewing any marks or ſigns of diviſion therein, among miniſters or others; it being of a very pernicious conſequence to bring blame or contempt upon the miniſtry, and a great hurt to our youth and others. 1716.

This meeting taking under their ſerious conſideration the beauty and credit of keeping decency and good order in our meetings for worſhip, adviſes friends every where to avoid public oppoſition to a miniſter not diſowned by the monthly or quarterly-meeting to which he or ſhe ſhall belong, by keeping on their hats in time of prayer, or any other tokens of diſunion.

But if any perſon, pretending to be a miniſter, ſhall give cauſe of uneaſineſs or diſſatisfaction to friends, in doctrine, behaviour or converſation, the perſon ſo offending is to be dealt with privately in a goſpel ſpirit and manner: If this ſhall not take effect, then let complaint be made of ſuch perſon to the monthly-meeting which he or ſhe may belong to; that proceeding thereon be had accordingly, and the affair ſettled with all poſſible expedition. 1723.

Where friends in any monthly-meeting are really diſſatisfied, or burthened with any that take upon them to preach among them, let them firſt be duly admoniſhed in their own monthly-meeting, with the aſſiſtance of the faithful approved miniſters and elders of the ſame meeting, and adjacent meetings, if need be; and if afterwards they will perſiſt to impoſe upon and burthen friends, then to be publicly teſtified againſt, where they ſo impoſe.

If any one who has been a public miniſter or elder ſhall be guilty of ſuch practices as may juſtly deſerve public cenſure, and ſhall be diſowned, and afterwards, upon tokens of repentance, be again admitted into membership; ſuch readmiſſion is not to be interpreted ſo as to give him or her the liberty of appearing as a public miniſter, or exerciſing the office of an elder, until the monthly-meeting he or ſhe belongs to ſhall judge the ſcandal given by ſuch perſon is ſo far removed, as that ſuch public appearance, or exerciſing the office of an elder, may not adminiſter occaſion of reproach, either from friends or others; and in caſe they ſhould ſhew themſelves too forward in ſo appearing, the meeting to which they belong are deſired to give them ſuch advice as they ſhall ſee ſuitable to their circumſtance. 1737.

A MEMORIAL of ſome neceſſary advices recommended to miniſters, and, in the love of the goſpel, to be communicated to the ſeveral meetings of miniſters and elders in the yearly-meeting, as caution and counſel.

1. Againſt undue and reſtleſs behaviour, under the miniſtry of any friend, whilſt in the unity of the body.

2. That all be cautious of uſing unneceſſary preambles, and laying too great ſtreſs on their teſtimony, by too poſitively aſſerting a divine motion, and frequently repeating the ſame; ſeeing no ſuch pretenſions will obtain credit, when it is not manifeſtly ſo; and where it is, the baptizing power of truth, accompanying the words, is the beſt evidence.

3. Againſt miſquoting and miſapplying the Holy Scriptures; and it is deſired that all thoſe concerned be frequent in reading them.

4. To be careful how they fall on diſputed points in their teſtimony, and making ſuch objections as they do not clearly anſwer; and alſo againſt giving repeated expectations of coming to a concluſion, recommending the people, &c.

5. Againſt hurting meetings, towards the concluſion, by unneceſſary additions, when the meeting was left well before.

6. Againſt unbecoming tones, ſounds, geſtures, and all affectation; which are not agreeable to Chriſtian gravity.

7. Againſt undertaking or running into employments they have no knowledge or experience of, without the concurrence and advice of friends, as ſome have done, to their own hurt, the injury of others, and the reproach of their religious profeſſion; but to employ themſelves in buſineſs that they are acquainted with, to avoid an idle life.

8. Not to ſpeak againſt perſons, or report things on hearſay; but to treat with the parties concerned, and thereby prevent ſowing diſcord.

9. That their apparel, and the furniture of their houſes, their tables, and way of living, may be with decency, moderation and temperance; that they be good examples to others.

10. Againſt

10. Againſt men and women travelling together, as companions in ſervice, to avoid all occaſions of offence thereby.

11. To beware of too much familiarity, tending to draw out the affections one of another, to their hurt.

12. That miniſtering friends be careful not to hurt one another's ſervice in public meetings, but every one have a tender regard for others; that nothing be offered with a view to popularity, but in humility and the fear of the Lord.

13. Againſt running, in their own wills, to diſturb or interrupt any people in their worſhip; or preſuming to prophecy, in their own ſpirits, againſt any nation, city, town, people, or perſon.

14. That miniſters, when they travel in the ſervice of truth, be careful not to make their viſits burthenſome, or the goſpel chargeable.

15. That none ſhew or expoſe manuſcripts, ſo as to give expectations of their being printed, before they are approved by the meeting for ſufferings.

16. That miniſters and elders be careful to keep their whole converſation unſpotted, being examples of meekneſs, temperance, patience and charity.

And laſtly, as prayer and ſupplication to God is an eſpecial part of his worſhip, it muſt be performed in ſpirit and in truth, with a right underſtanding ſeaſoned with grace. Therefore let miniſters be careful how and what they offer in prayer, avoiding many words and repetitions, and not to run from ſupplication into declaration, as though the Lord wanted information: And let all be cautious of too often repeating the High and Holy Name, or his attributes, by a long concluſion; neither let prayer be in a formal and cuſtomary way, to conclude a meeting, without an awful ſenſe of divine aſſiſtance attending the mind. 1703, 1755.

Agreed that when public friends have a concern to travel on a religious viſit, and appoint meetings out of the quarterly-meeting they belong to, or to attend the ſittings of neighbouring yearly-meetings, or quarterly-meeting belonging thereunto, they ſeaſonably communicate the ſame to the elders of their reſpective meetings for their advice and concurrence, before they move it to the monthly-meeting, in order for a certificate.

And when their concern extends to viſiting the churches, within any other of the yearly-meetings on this continent, they proceed in like manner. And when the monthly-meeting have given their certificate, they acquaint the quarterly-meeting therewith for their concurrence, which is to be firſt had before the friend proceed. And when the concern extends to Europe, or beyond ſea, as the moſt weighty, clear and deliberate evidence ſhould be obtained in ſo important a ſervice, in which the reputation of ſociety may be more immediately concerned; it is therefore recommended, that unleſs ſuch conſiderations ſhould prevent, which the quarterly and monthly-meeting may judge ſufficient, the approbation of the yearly-meeting of miniſters and elders ſhould be likewiſe obtained.

QUERIES of the Yearly-Meeting of Miniſters and Elders.

1. Are miniſters and elders careful duly to attend all their meetings for worſhip and dicipline, bringing with them as many of their families as they can? And are they good examples in humble waiting therein, not giving way to drowſineſs?

2. Are miniſters ſound in word and doctrine, careful to miniſter in the ability God gives, and thereby kept from burthening the living?

3. Are the lives and converſations of miniſters and elders clean and blameleſs amongſt men? Are they in unity one with another, and with the meeting they belong to, harmoniouſly labouring together for truth's honour, and careful to give no juſt occaſion of offence to any?

4. Do they rule their own houſes well, bringing up their families in plainneſs which truth requires, in dreſs, language and true moderation? And are they good examples in thoſe reſpects themſelves?

5. Are they peace-makers in families and in the church, not concerned in raiſing or ſpreading evil reports, nor buſy bodies where they have no proper buſineſs?

6. Are

6. Are they careful to maintain the diſcipline in every part thereof, not even to hide their own families from truth's judgment, if occaſion be given, but impartially to adminiſter juſtice as faithful ſervants?

7. Do any travel abroad as miniſters, without being firſt recommended to and accepted by the quarterly-meeting as ſuch? And do any appoint meetings out of the limits of the quarterly-meeting they belong to, without a certificate from the monthly-meeting of buſineſs, or the concurrence thereof?

It is further earneſtly and affectionately recommended that miniſters and elders watch over one another for good, to help thoſe who are young in the miniſtry in the right line, diſcouraging forward ſpirits that run into words without life and power, adviſing againſt affectation of tones and geſtures, and every thing that would hurt their ſervice; yet encouraging the humble, careful traveller, ſpeaking a word in ſeaſon to them that are weary. And let all dwell in that which gives ability to labour ſucceſsfully in the church of Chriſt, adorning the doctrine they deliver to others, being examples of the believers in word, in converſation, in charity, in ſpirit, in faith, and in purity.

MONTHLY-MEETINGS.

IN the love of Chriſt we earneſtly exhort you to watch diligently over the flock of God, and deal in due time, and in a ſpirit of Chriſtian love and tenderneſs, with all ſuch as walk diſorderly amongſt you, in order to reclaim and reſtore them by brotherly counſel and admonition; and when, after patient waiting, you find that your Chriſtian labour of love hath not its deſired effect, you neglect not to teſtify againſt and diſown ſuch perſons, and thereby prevent the reproach and diſhonour which may be brought upon our holy profeſſion through their means, that the end and deſign of our wholeſome diſcipline may be anſwered.

We think it both unſeaſonable and diſhonourable, when perſons apply to monthly-meetings on account of marriage, or for relief in caſe of neceſſity or any ſimilar occaſion, then to object to them ſuch offences as the meeting, through neglect of their own duty, have ſuffered long to paſs by them unreproved and unnoticed. 1743.

It is the ancient and conſtant ſenſe of friends, that any perſon denied by a monthly-meeting, is adjudged as diſowned by friends, and to ſtand and remain in that ſtate, till by his repentance, or by the reverſal of ſuch denial by a ſuperior meeting, he is reconciled to friends, or reinſtated in membership among them, with which this meeting hath unity, and therefore confirms the ſame. 1727.

When a perſon commits an offence, as ſoon as it comes to the knowledge of the meeting wherein he reſides, he not being a member thereof, that meeting ſhall acquaint the meeting of which he is a member therewith.

The meeting of which he is a member ſhall then proceed to viſit and deal with him, unleſs by reaſon of diſtance it be not convenient; in which caſe

caſe they ſhall apply to the monthly-meeting in which the offender reſides, to act for them and viſit him; and they ſhall report their proceedings to the meeting of which he is a member, which meeting ſhall receive his acknowledgment, or diſown him, as in their judgment the caſe ſhall require.

If a teſtimony of denial be iſſued, a copy thereof ſhall be ſent to the meeting in the compaſs of which the offender reſides, who ſhall acquaint him therewith, and read it in a public meeting, if they ſee meet, and acknowledge the receipt thereof to the meeting that ſent it.

If the offender remove after dealing be commenced, the meeting that had him under their care ſhall continue the ſame, if he be equally within their reach, or otherwiſe write to the meeting into the compaſs of which he is removed, which meeting ſhall proceed therein, and report to the meeting of which he is a member, who ſhall receive his acknowledgment, or proceed to deny him as aforeſaid. But if the monthly-meeting where the offence is committed judge the caſe to be of ſuch a nature as to require their more ſpeedy dealing, and even diſowning the offender, for the clearing of truth according to our ancient care and practice; they are at liberty ſo to do, giving the meeting the offender did belong to as early notice thereof as they can. 1747, 1782.

In caſe offenders ſhall remove to places not within the acknowledged limits of any monthly-meeting, it is agreed that they ſhall be under the care of the meeting to which they are the neareſt ſituated.

If the offender cannot be found after reaſonable enquiry, the meeting to which he belongs, on notice thereof, ſhall iſſue a teſtimony againſt him, if the nature of the caſe require it, and acquaint the other meeting or meetings thereof.

When a perſon is diſowned by a monthly-meeting of which he was a proper member, and afterwards removes into, and reſides within, the compaſs of another meeting, he having come to repentance, and being deſirous to be reſtored into unity, the neceſſary acknowledgment ſhould be made to the monthly-meeting by which he was diſowned; which acknowledgment being

received and accepted, he ſhall be deemed a member of the ſaid meeting. 1763.

We recommend to friends in their ſeveral monthly-meetings, to take eſpecial care to appoint proper, prudent and judicious friends, to viſit their brethren in their families, to inform, adviſe or admoniſh, purſuant to former advices; and that ſuch friends labour faithfully in a ſpirit of love, and in the meekneſs of wiſdom, to convince the judgments of their reſpective members of the neceſſity of their coming up with their brethren in practice, agreeable to our Chriſtian principle; that ſo the ſeveral branches of the teſtimony, which truth hath given our ancients and us to bear, may be maintained inviolate. 1733, 1751.

It is recommended, that the book of diſcipline be preſent in all our monthly, quarterly and yearly-meetings, that the ſame may be conſulted as occaſion requires; and as opportunity offers, ſuch portions thereof be read in each monthly-meeting, the women being preſent, as the elders, overſeers or other concerned friends, may from time to time think proper, for the inſtruction, help and furtherance of the young and riſing generation, and ſuch as may not otherwiſe be converſant or acquainted therewith.

MOURNING HABITS.

ACCORDING to the primitive ſimplicity and innocency of friends, it is the advice of this meeting, that no friends imitate the world in any diſtinction of habit or otherwiſe, as marks or tokens of mourning for the dead. 1717.

Adviſed againſt imitating the vain cuſtom of wearing or giving mourning, and all extravagant expences about the interment of the dead. 1724.

NEGROES and SLAVES.

1. IT is the ſenſe of this meeting, that the importation of Negroes from their native country and relations* is not a commendable nor allowable practice, and that practice is cenſured by this meeting. 1727.

2. We fervently warn all in profeſſion with us, that they be careful to avoid being any way concerned in reaping the unrighteous profits of that iniquitous practice of dealing in Negroes, and other ſlaves; whereby, in the original purchaſe, one man ſelleth another as he does the beaſt that periſhes, without any better pretenſion to a property in him than that of ſuperior force, in direct violation of the goſpel rule, which teaches every one to do as they would be done by, and to do good unto all; being the reverſe of that covetous diſpoſition, which furniſhes encouragement to thoſe poor ignorant people to perpetuate their ſavage wars, in order to ſupply the demands of this moſt unnatural traffic, whereby great numbers of mankind, free by nature, are ſubjected to inextricable bondage; and which hath often been obſerved to fill their poſſeſſors with haughtineſs and tyranny, luxury and barbarity; corrupting the minds and debaſing the morals of their children, to the unſpeakable prejudice of religion and virtue, and the excluſion of that holy ſpirit of univerſal love, meekneſs and charity, which is the unchangeable nature and the glory of true Chriſtianity: We therefore can do no leſs than with the greateſt earneſtneſs impreſs it upon friends every where, that they endeavour to keep their hands clear of this unrighteous gain of oppreſſion. 1760.

3. It is recommended to friends, who have ſlaves in poſſeſſion, to treat them with tenderneſs, impreſs God's fear in their minds, promote their attending

* This intended as ſlaves, or againſt their conſent.

attending places of religious worſhip, and give thoſe that are young, at leaſt, ſo much learning that they may be capable of reading.

4. It is our ſenſe and judgment, that truth not only requires that the young, of capacity and ability, but likewiſe the aged and impotent, and alſo all in a ſtate of infancy and non-age among friends, be diſcharged and ſet free from a ſtate of ſlavery; that we do no more claim property in the human race, as we do in the brutes that periſh; and it is to be underſtood, that the aged and impotent, and alſo infants and thoſe in their non-age, be provided for, brought up and inſtructed, as required by our tenth query. 1773.

Agreed that no friend import, or any ways purchaſe, diſpoſe of or hold mankind as ſlaves; but that all thoſe who have been held in a ſtate of ſlavery be diſcharged therefrom; that all thoſe be uſed well who are under friends care, and are not in circumſtances, through non-age or incapacity, to miniſter to their own neceſſities; and that they give thoſe that are young ſuch an education as become Chriſtians, and encourage others in a religious and virtuous life. 1773, 1780.

OATHS.

ADVISED that our Chriſtian teſtimony be faithfully maintained againſt the burthen and impoſition of oaths, according to the expreſs prohibition of Chriſt, and alſo of the apoſtle James, viz. "Ye have heard "that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy- "ſelf, but ſhalt perform unto the Lord thine oaths: But I ſay unto you, "Swear not at all: Neither by heaven; for it is God's throne: Nor by the "earth; for it is his footſtool: Neither by Jeruſalem; for it is the city of "the great King. Neither ſhalt thou ſwear by thy head, becauſe thou canſt "not make one hair white or black. But let your communication be, Yea, "yea; Nay, nay; for whatſoever is more than theſe cometh of evil," Mat. v. 33—37.

"But above all things, my brethren, ſwear not; neither by heaven, "neither by the earth, neither by any other oath: But let your yea, be yea; "and your nay, nay; leſt ye fall into condemnation," James v. 12. 1693.

Agreed that oaths adminiſtered by judges, juſtices, ſelect-men, town-councils or other officers, who are under the care of friends, is a violation of our ancient teſtimony; and that ſuch perſons ought to be dealt with as offenders. Nor are ſuch officers clear, who admit of clerks or others to adminiſter oaths before them, when ſitting in their office, unleſs there be a number of others preſent, not of our ſociety, ſufficient to authorize the ſame, 1733.

ORPHANS, WILLS, EXECUTORS, &c.

KNOWING how quickly many are removed by death, it is weightily recommended that care be taken, in each monthly-meeting, that friends who have eſtates to diſpoſe of, by will or otherwiſe, be adviſed to make their wills in time of health, and ſtrength of judgment, and to diſpoſe of their ſubſtance as in juſtice and wiſdom may be to their ſatisfaction; to prevent the inconveniences, loſs and trouble, that may fall upon their relations and friends, through their dying inteſtate. Making ſuch wills, in due time, can ſhorten no man's days; but the omiſſion or delay thereof has proved very injurious to many. 1691.

Adviſed that friends, in making their wills, have a ſtrict regard to juſtice and equity, and be not actuated by caprice and prejudice, to the injury of thoſe who may have a reaſonable expectation from their kindred and near connexions; nor carry any reſentment, though occaſion may have been given or taken, to the grave, remembering we all ſtand in need of mercy and forgiveneſs. Alſo that none poſtpone making their wills to a ſick bed; an improper ſeaſon to ſettle our outward affairs, in the painful ſtruggles of nature, even if we ſhould be favoured with a clear underſtanding, which ought not to be diverted from a ſolemn conſideration of the approaching awful period of life.

Friends are earneſtly recommended to employ perſons capable, and of good repute, to write their wills; as great inconvenience and loſs, and ſometimes the ruin of families, hath happened through the unſkilfulneſs of ſome who have taken upon them to write wills, being unqualified to act in an affair of ſuch importance. And all friends, who may become executors or adminiſtrators, are adviſed to make a full, clear and proper inventory of the

eſtate and effects of the deceaſed, as ſoon as may be after the interment; as many difficulties and diſputes have ariſen for want of it, where it has been deferred. 1782.

Recommended that friends, who have young children, do in their wills appoint faithful friends to be guardians to them, till they arrive to lawful age: That monthly-meetings take care that ſuch guardians do diſcharge their truſt with juſtice and uprightneſs; and that orphans be admoniſhed to be ſubject to the wills of their deceaſed parents, as the ſaid meetings ſhall ſee cauſe. 1706.

Executors and truſtees, concerned in wills and ſettlements, are adviſed to take eſpecial care that they faithfully diſcharge their reſpective truſts, according to the intent of the donors and teſtators; and that all charitable gifts, legacies, bequeſts, and ſettlement of eſtates, by will or deed, intended and given for the uſe of the poor, the aged, the impotent, or putting poor friends children to education or apprenticeſhips, may not be appropriated or converted to any other uſes than ſuch as the donors and teſtators have directed and enjoined by legal ſettlement, will, or teſtament. 1715.

PARENTS and GUARDIANS.

WE do intreat and desire all parents and governors of families, that ye diligently lay to heart your work and calling in your generation, for the Lord, and the charge committed to you; not only in being good examples to the younger sort, but also to use your power in your own families in educating your children and servants in modesty, sobriety, and in the fear of God, curbing the extravagant humour in the young ones, when it doth appear; and not to indulge or allow of it: For you are set in your families as judges for God, and it is you that must give an account of the power committed to you. And when you see a libertine and wanton spirit appear in your children and servants, that lusteth after the vain customs and fashions of the world, either in habit, or outward adorning, and craves your assistance and allowance, without which it cannot get forward while they are under your government; Oh! then look to yourselves, and discharge your trust for God, and for the good of their souls, exhorting in meekness, and commanding in wisdom; that so you may minister and reach to the witness, and help them over their temptations in the authority of God's power; and when they feel themselves helped and delivered, their souls will bless God for you, and you will reap the comfort of your labour. 1688.

We advise and exhort, that all masters of families, parents, guardians, and tutors of children, would frequently put in practice the calling together of their children and household, to wait upon the Lord in their families; that receiving wisdom and counsel from him, they may be enabled seasonably to exhort and encourage them to walk in the way of the Lord; to exercise themselves in reading the Holy Scriptures, and in observing the duties and precepts of holy living therein recommended; admonishing them to keep

to that plainneſs and ſimplicity in apparel, ſpeech and behaviour, which the ſpirit of truth led our forefathers into, and which becomes the humble, ſelf-denying followers of holy Jeſus. 1748.

It is our Chriſtian and earneſt advice and counſel to all friends concerned, (ſo far as they are able, or may be capable) to provide ſchoolmaſters and miſtreſſes, who are faithful friends, to teach and inſtruct their children; and not to ſend them to ſuch ſchools, where they are taught the corrupt ways, manners, faſhions and language of the world, and of the heathen in their authors, and names of the heatheniſh gods and goddeſſes, tending greatly to corrupt and alienate the minds of children into an averſeneſs or oppoſition to the truth, and the ſimplicity of it: But to take care that you train up your children in the good nurture, admonition and fear of the Lord, in that plainneſs and language which become truth. And parents and maſters, &c. to be good examples to them, in a ſober and godly converſation, and plainneſs of ſpeech; and not to uſe the word you, or ye, to a child or ſervant, &c. nor ſuffer your ſubſtance to be beſtowed on your children, to furniſh them with ſuch things as tend to pride, and to lift them up in vanity, or affect them with the vain faſhions of the world. 1690.

It being under conſideration how friends children might be diſpoſed of, that are trained up in the way of truth, and fit to be put forth apprentices; it is the advice and counſel of friends, that ſpecial care be taken to put them apprentices to honeſt friends, that they may be preſerved in the way of truth. 1697.

And that friends of all degrees take due care to bring up their children in ſome uſeful and neceſſary employments, that they may not ſpend their precious time in idleneſs, which is of evil example, and tends much to their hurt. 1703.

And it is agreed that none be placed out to any not of our ſociety, unleſs ſome ſpecial circumſtance may induce the monthly-meeting to think it beſt; and when any parent or guardian thinks any ſuch ſpecial circumſtance do attend, they may lay the ſame before the monthly-meeting where they belong.

long, who are to appoint a committee to examine, conſider and report the ſame, and the meeting to adviſe accordingly as may appear beſt; and it is agreed that no friend's child be placed out to any not of our ſociety, without firſt having the approbation or conſent of the monthly-meeting where they belong; and when any parents or guardians do act contrary thereto, they be dealt with as thoſe who refuſe the advice and diſregard the unity of the body.

And it is recommended to all friends who take apprentices, to ſeek for and give preference to our own members, and to be moderate in their terms, that the children of the poorer ſort in an eſpecial manner may be brought up to ſuch trades and buſineſs as may, with the Lord's bleſſing on their prudence and induſtry, procure for them ſuch a living as will be to their comfort, and the reputation of ſociety.

PLAINNESS.

IT is alſo our concern to exhort all friends, both men and women, to watch againſt the growing ſin of pride, and beware of adorning themſelves in a manner diſagreeable to the plainneſs and ſimplicity of the truth we make profeſſion of. Oh! that they would duly conſider that ſevere reproof which the Lord, by the mouth of his prophet, pronounced againſt the haughty daughters of Zion, Iſaiah iii. where it deſcribes even the particularities of their dreſſings and ornaments, ſo diſpleaſing to the Lord, and drawing down his judgments upon them. If thoſe things in that time were ſo offenſive in the eyes of the Lord, how much more ſo are they now, in a people profeſſing the plainneſs and ſimplicity which the goſpel of Chriſt recommends?

"I will," ſaith the apoſtle Paul, "that women adorn themſelves in modeſt "apparel, with ſhamefacedneſs and ſobriety; not with broidered hair, or gold, "or pearls, or coſtly array; but, which becometh women profeſſing godlineſs, "with good works," 1 Tim. ii. 9, 10; where he plainly ſheweth that ſuch adornings are contrary to the profeſſion of godlineſs. The apoſtle Peter alſo is very full in his exhortations on this ſubject; "Whoſe adorning," ſays he, "let it not be that outward adorning of plaiting the hair, and of wearing of "gold, and of putting on of apparel; but let it be the hidden man of the heart, "in that which is not corruptible, even the ornament of a meek and quiet "ſpirit, which is in the ſight of God of great price; for after this manner, "in the old time, the holy women alſo, who truſted in God, adorned themſelves," 1 Pet. iii. 3, 4, 5; plainly intimating, that thoſe who of old were holy, and did truſt in God, placed not their delight in ſuch ornaments. Oh, that ye would weigh and conſider theſe things! "Let your moderation be "known unto all men, and grieve not the Holy Spirit of God; but be ye

"followers

" followers of him, as dear children, walking circumſpectly, not as fools, but " as wiſe, redeeming the time, becauſe the days are evil." 1739.

Let not any ſuch as degenerate, in theſe reſpects, excuſe their own weakneſs, under a pretence of the miſconduct of ſome, who have appeared outwardly plain; an objection of very little weight: For did they rightly conſider, they would clearly ſee, that the very reaſon why deceivers ſometimes put on plain apparel, is, becauſe true men have been accuſtomed to wear it.

We alſo tenderly adviſe, that friends take heed, eſpecially thoſe who ſhould be exemplary to others under their care, that they exerciſe plainneſs of ſpeech, without reſpect of perſons, in all their converſe among men; and not baulk their teſtimony by a cowardly compliance, varying their language according to their company: A practice of very ill example to our obſerving youth, and rendering thoſe who uſe it contemptible, and looked upon as a kind of hypocrites, even by thoſe with whom they ſo comply: Such a mean-ſpirited practice ſeems to be cautioned againſt by the apoſtle, when he adviſes, 1 Tim. " That the deacons be grave, not double-tongued;" a caution plainly importing, that it is inconſiſtent with the gravity of the goſpel. 1743.

Where any do not keep themſelves, or their children, in moderation and plainneſs, in geſture, ſpeech, apparel, and furniture of their houſes; or accuſtom themſelves, or ſuffer their children, to uſe the corrupt and unſcriptural language of (you) to a ſingle perſon; or to call the days or months by the names given them by the heathen, in honour to their idols, contrary to the ancient advices of friends, to which we refer: It is deſired and adviſed, that friends from time to time, as ſuch things appear, be ſtirred up in the wiſdom of truth, to take due and prudent care therein; and if any, by continuing in ſuch practices, reject the advice and labour of their friends, then let ſuch caſes be brought forward to the monthly-meeting, for further care and dealing, as may appear neceſſary, for the ſupport of our Chriſtian teſtimony.

P O O R.

WITH reſpect to the poor amongſt us, it ought to be conſidered, that the poor, both parents and children, are of our family, and ought not to be turned off to any others for their ſupport or education; and although ſome may think the poor a burthen, yet be it remembered, when our poor are well provided for, and walk orderly, they are an ornament to our ſociety; and the rich ſhould conſider it is more bleſſed to give than to receive, and that he who giveth to the poor, lendeth to the Lord, who will repay. 1718.

As mercy, compaſſion and charity, are eminently required in this new-covenant diſpenſation we are under; ſo, reſpecting the poor and indigent among us, and to ſee there be no beggar in our Iſrael, it is the advice of this meeting that all poor friends be taken due care of, and none of them ſent to the town or pariſh to be relieved; and that nothing be wanting for their neceſſary ſupply; which has been according to our ancient practice and teſtimony. And it has long been of good report, that we have not only maintained our own poor, but alſo contributed our ſhare to the poor of the reſpective towns and pariſhes wherein we dwell. 1720.

Adviſed that where friends want ability in the world, their monthly and quarterly-meetings aſſiſt them, that the children of the poor may have due help of education, inſtruction, and neceſſary learning; and that the children both of the rich and the poor may early be provided with uſeful employments, that they may not grow up in idleneſs, looſeneſs and vice; but that being ſeaſoned with the truth, taught our holy ſelf-denying way, and ſanctified of God, they may become a reputation to our holy profeſſion, the comfort of their honeſt parents, inſtrumental to the glory of God, and the good of the ſucceeding generations. 1709.

And as one of the firſt and great cauſes which engaged our ancient friends to the orderly eſtabliſhing our Chriſtian diſcipline, was the care of the poor; and as expences muſt neceſſarily ariſe for their ſupport and education, it is recommended to each monthly-meeting, of men and women friends, that they be open-hearted and liberal in their ſubſcriptions for the ſupply of the poor; and that a treaſurer be appointed to receive the ſame, and open to each meeting of men and women; and two or more ſuitable friends, men and women, be annually appointed as overſeers of the poor, whoſe buſineſs and duty it ſhould be to viſit, inſpect and relieve them, as becometh the followers of Chriſt; and that two or more friends be appointed as an audit to ſettle the treaſurers and overſeers accounts.

QUARTERLY-MEETINGS.

WHEN a quarterly-meeting hath come to a judgment reſpecting any difference, relative to any monthly-meeting belonging to them, and notified the ſame in writing to ſuch monthly-meeting, the ſaid monthly-meeting ought to ſubmit to the judgment of the quarterly-meeting; but if ſuch monthly-meeting ſhall not be ſatisfied therewith, then the monthly-meeting may appeal to the yearly-meeting, againſt the judgment and determination of the quarterly-meeting.

And if a monthly-meeting ſhall refuſe to take the advice and ſubmit to the judgment of the quarterly-meeting, and notwithſtanding will not appeal againſt the determination of the ſaid meeting to the yearly-meeting; in ſuch caſe, the quarterly-meeting ſhall be at liberty either to diſſolve ſuch monthly-meeting, or bring the affair before the next or ſucceeding yearly-meeting.

And in caſe a quarterly-meeting ſhall diſſolve a monthly-meeting, the diſſolved monthly-meeting, or any part thereof, in the name of the ſaid meeting, ſhall be at liberty to appeal to the next or ſucceeding yearly-meeting, againſt ſuch diſſolution; but if the diſſolved monthly-meeting, or a part thereof in its behalf, ſhall not appeal to the yearly-meeting, the quarterly-meeting ſhall join the members of the ſaid late monthly-meeting, to ſuch other monthly-meetings as they may think moſt convenient; and until ſuch time, ſhall take care that no inconvenience doth thereby enſue to the members of ſuch diſſolved meeting, reſpecting any branch of our diſcipline.

And if any of the monthly-meetings, to which the quarterly-meeting ſhall join the whole or a part of the late monthly-meeting, do think themſelves aggrieved, they ſhall be at liberty to appeal againſt the quarterly-meeting to the yearly-meeting; and until ſuch appeal is heard and determined, the

friends added by the quarterly-meeting to them, ſhall be deemed their members. 1743.

All minutes and written epiſtles from the yearly-meeting are to be entered by the quarterly-meeting in fair books, properly kept, that all friends of the ſaid quarter may have recourſe to them, as occaſion ſhall require. 1727.

It is recommended to the ſeveral quarterly-meetings, that there be held a meeting for divine worſhip, on the firſt day of holding each quarterly-meeting, preceding their opening the buſineſs, according to the ancient and general practice of friends; and that the ſeveral meetings be held as follow, viz.

Rhode-Iſland quarter, on the fifth day before the ſecond ſixth day of the following months, as uſual: At Swanzey, in the firſt month; Greenwich, in the fourth month; Smithfield, in the ſeventh month; Dartmouth, in the tenth month; and contains the following monthly-meetings, viz. Rhode-Iſland, Dartmouth, Greenwich, Smithfield, Swanzey, Kingſton, Acoaxet, Uxbridge and Providence. Salem quarterly-meeting to be held at Hampton, the ſeventh day before the firſt firſt day in the third month; Salem, the firſt ſixth day in the ſixth month; Falmouth, the ſeventh day before the fourth firſt day in the ninth month; Dover, the ſeventh day before the firſt firſt day in the twelfth month; conſiſting of the ſaid four monthly-meetings of Salem, Hampton, Dover and Falmouth. Sandwich quarterly-meeting to be held at Falmouth, the ſecond ſixth day in the twelfth month; Sandwich, the ſixth day before the laſt firſt day in the third month; Nantucket, the third day after the fourth ſixth day in the ſixth month; Long-Plain, the ſeventh day before the ſecond ſixth day in the tenth month; and is compoſed of three monthly-meetings, viz. Sandwich, Nantucket and Pembroke.

The Quarterly meeting at Seabrook (formerly Hampton) be held the 7th day before the fourth first day in the first month, and that at Dover the seventh day before the fourth first day in the 10th month which is agreed to by this meeting and they are permitted to hold their accordingly. 1787

QUERIES.

IT is the ſenſe and judgment of this meeting, that it will tend to the benefit of the ſociety, that the following queries be ſent to the ſeveral quarterly, monthly and preparative-meetings, with the advice to be read preceding, as follows:

It is recommended that all contention and perſonal reflexions be kept out of our meetings: That all friends be careful to keep out of heats and paſſions, and doubtful diſputations; and that we ſuffer no turbulent, contentious perſon amongſt us, in ordering and managing the affairs of truth; but that the ſame be managed in the peaceable ſpirit and wiſdom of Jeſus, with decency, forbearance and love, to each other.

1. Are all meetings for religious worſhip and diſcipline duly attended, the hour obſerved; and are friends preſerved from ſleeping, or any other unbecoming behaviour therein?

2. Is love and unity maintained amongſt you, ~~as becomes the followers of Chriſt?~~ ~~Are tale-bearing, back-biting, and evil-reports, diſcouraged~~? And where any differences ariſe, are endeavours uſed ſpeedily to end them?

3. Are friends careful to bring up thoſe under their direction in plainneſs of ſpeech, behaviour and apparel? To reſtrain them from reading pernicious books, and the corrupt converſation of the world? Are they good examples herein themſelves? And are the Holy Scriptures frequently read, ~~as well publicly in their families, when quietly conveened, as on other occaſions~~?

4. Are friends careful to avoid the uſe of ſpirituous liquors, except for medicine, or upon extraordinary and neceſſary occaſions? The unneceſſary frequenting of taverns, and places of public reſort? And to keep in true moderation

moderation and temperance, on the account of births, marriages, burials, and other like occaſions?

5. Are the circumſtances of the poor, and ſuch as appear likely to need aſſiſtance, duly inſpected; and their neceſſities relieved, or they aſſiſted in ſuch buſineſs as they are capable of? Do their children freely partake of learning, to fit them for buſineſs? And are they, and other friends children, placed among friends?

6. Do parents and guardians diſcountenance thoſe under their care accompanying on account of marriage, without their conſent? And do none unmarried make or admit propoſals, or accompany with each other on that account, without the conſent of their parents or guardians firſt obtained? Or with thoſe not of our ſociety, on that account? And do all friends diſcountenance diſorderly marriages?

7. Do you maintain a faithful teſtimony againſt the payment of prieſts wages, bearing of arms, training, or other military matters? Againſt being concerned in property taken in war, buying or vending goods ſuſpected to be run, and againſt making of falſe entries, to evade the payment of duties?

8. Are friends careful frequently to inſpect their affairs, ſettle their accounts, ~~and make their wills~~ whilſt in health; ~~and take friends advice therein, when neceſſary~~? And are public gifts and legacies applied to the uſe intended by the donor?

9. Are friends careful to maintain our teſtimony faithfully againſt ſlavery? ~~And do they educate and encourage in virtue thoſe under their care who have been held therein?~~

10. Are there any friends deficient in performing their promiſes, or paying their juſt debts, or that launch into buſineſs beyond their ability to manage in the truth? And where any give reaſonable grounds of fear, on either of theſe accounts, is the neceſſary labour timely beſtowed for the preſervation of our teſtimony?

11. Are

11. Are friends careful to have all their marriages, births, deaths and burials, duly recorded? And are there any friends, removed from or come amongſt us, without certificates?

12. Do you take due care regularly to deal with all offenders, in the ſpirit of meekneſs and wiſdom, without partiality or unneceſſary delay? And is judgment placed where it appears neceſſary, in the authority of truth, according to our diſcipline?

And in order to render the ſaid queries more effectual, it is directed that the anſwers be full and explicit, comprizing the ſubſtance of every part of each query, in order that this meeting being rightly informed of the ſtate of the church in general, the needful advice and aſſiſtance may be duly adminiſtered. 1761.

That to this purpoſe they be firſt read in the preparative-meetings preceding the quarterly-meeting, and diſtinct anſwers given thereto in ſaid meetings; and thoſe anſwers carried to their reſpective monthly-meetings, where the queries are alſo to be read, and the anſwers aforeſaid; and thoſe anſwers digeſted in each monthly-meeting, and ſent from thence to the quarterly-meeting, where the queries are to be again read, and the anſwers thereto, which came from the monthly-meetings; and a ſummary account made in the quarterly-meeting, comprehending the ſtate thereof, founded on the anſwers to the queries, to be entered on their records, and tranſmitted to the yearly-meeting, and there read; and a ſummary of the reports to be entered in the yearly-meeting book.

And that the minutes and reports, which go from inferior to ſuperior meetings, be ſigned by their reſpective clerks.

RECORDS.

IT is concluded that there be entered on our records, beſide the uſual minutes of our proceedings, all the concluſions, advices and epiſtles, which go from hence, both with the meetings we correſpond with abroad, and the quarterly-meetings; and a ſummary account of the anſwers to the queries from the ſeveral quarters.

And that quarterly-meetings record all epiſtles, advices and concluſions, received from this meeting; a ſummary account of the ſtate of the monthly-meetings, from the anſwers to the queries quarterly; and all their proceedings, concluſions and advices, whether by epiſtle or otherwiſe.

And that monthly-meetings record, beſide the uſual minutes and concluſions, all epiſtles of advice, and the concluſions of this and the quarterly-meeting they belong to; marriage certificates, with the witneſſes at large; births, deaths, burials; all papers of acknowledgment, and teſtimonies of denial; all certificates of removal, from or to the meeting, and of friends that travel in the miniſtry; letters of correſpondence with other meetings, and an account of all ſufferings for our Chriſtian teſtimony; a copy of which account is to be ſent up to the meeting for ſufferings, and after being examined and approved, to be there alſo recorded; and that all our books of record have proper alphabets at the end, that recourſe may be had more readily to any particular, when occaſion requires.

That friends be careful to have all books of record well bound in leather or parchment; and that they be kept in a ſecure place, ſo as not to be damaged by wet or moiſture.

REMOVALS and SETTLEMENTS.

THAT no friends remove from one monthly-meeting to another, without firſt acquainting the monthly-meeting to which they belong thereof, in order for their brotherly advice and counſel in that reſpect.

And where any ſo remove, they are to apply for, and if no objection appears againſt it, to have a certificate of their life, converſation and circumſtance, according to truth and juſtice, as they may deſerve from the ſaid meeting; to be produced to ſuch monthly-meeting within whoſe limits they are going to reſide; and that ſuch friend or friends ſhall from thenceforward be deemed members of the meeting they ſo remove unto, except they were inſolvent, or had been relieved by the meeting recommending, or ſome other meeting on their behalf, within the term of three years preceding the delivery of ſuch certificate; but if any friend or friends, who have delivered a certificate, ſhall fall into neceſſitous circumſtances, and ſhall aſk and receive any relief within the above limited time of three years, not having contributed to or been employed in any ſervice of the church, by the meeting they were recommended to, ſuch friend or friends ſhall then continue to belong to the meeting from whence they were recommended; yet the meeting within the compaſs of which they reſide ſhall aſſiſt and relieve them, and give notice thereof to the meeting which recommended them; and upon that meeting's receiving ſuch notice, they ſhall immediately take the neceſſary care of them, and repay the charges the meeting to which they were recommended has been at on their account.

And that no friend gain a ſettlement by marriage-certificate, or other recommendation, unleſs a removal be expreſſed therein.

Agreed, when any friend removes without applying for a certificate, the monthly-meeting from whence he removed ſhould, as ſpeedily as they can, acquaint the monthly-meeting within whoſe limits he or ſhe reſides, of the circumſtances in which they left them, in order for their knowledge and care in dealing with them for ſuch neglect; and if, after their diſcharging a Chriſtian duty towards them, they cannot be brought to a proper ſenſe of their irregularity, ſo as to comply with what is directed in ſuch caſes, that they, upon information thereof being received by the meeting from whence they removed, ſaid meeting ſhould have liberty to make a record on their minutes, ſetting forth their diſapprobation of ſuch conduct; and that the ſaid perſon having diſregarded the good order of our religious ſociety, has thereby rendered him or herſelf unworthy of memberſhip among us; a copy of which minute ſhould be ſent to the monthly-meeting where they reſide, to be delivered to them, after which, if a huſband or a father, a certificate ſhould be ſent for the wife and children of ſuch perſon, if any there be; or, if a mother, for the children; nevertheleſs it is not hereby intended to leſſen the authority given to monthly-meetings, within whoſe limits any perſon may ſo remove and afterwards miſbehave, from dealing with and teſtifying againſt them, if they ſhould ſee cauſe.

SALUTATIONS.

ADVICE given againſt a declenſion crept in among us by unbecoming geſtures, in cringing and bowing the body by way of ſalutation, which ought not to be taught or countenanced. 1718.

[See Plainneſs.]

SCHOOLS.

ADVISED that ſchool-maſters and miſtreſſes, who are faithful friends, and well qualified; be encouraged in all places where there may be need; and that care be taken, that poor friends children may freely partake of ſuch education, as may tend to their benefit and advantage, in order to apprenticeſhip. 1695.

Quarterly and monthly-meetings are deſired to take care, that in all places where ſchools are ſet up for teaching of friends children, the maſters be diligent to improve and forward their ſcholars in learning, and to keep them out of every thing that would corrupt good manners. 1697.

It is the renewed concern of this meeting, to recommend a care for the offſpring of ſuch parents, whoſe earnings or income are ſo ſmall, as to render them incapable of giving their children a ſuitable and guarded education, and that eſpecially from home, by which they may be prevented from mixing with others not of our religious perſuaſion, which ſo often leads into hurtful habits, from which they are not afterwards eaſily reclaimed; and as ſome of our members may incautiouſly permit their offſpring to ſuffer this great loſs, rather than apply for aſſiſtance from their monthly-meetings, it is recommended to friends in every monthly-meeting to ſeek out ſuch of their members as may be thus ſtraightened, and adminiſter to their help; and it is deſired that ſuch will receive the ſalutary aid with a willing mind, and thankfulneſs to the great Author of all good. 1777.

It is adviſed that each monthly-meeting appoint a ſolid, judicious committee, whoſe care ſhould be to meet as often as occaſion requires, and conſult together, and aſſiſt friends in procuring friends to teach ſchools, and to adviſe and aſſiſt them in the regulation thereof, and encourage friends to ſend their children to the ſame.

And

And it is our advice, that no friend, after the preſent contracts expire, ſend their children to any other ſchool but ſuch as are kept by a member of our ſociety, and under the regulation of friends, without the particular circumſtances attending are ſuch as the ſchool-committee of the monthly-meetings may think it beſt; and particularly the ſchool-committee of friends every where, throughout the yearly-meeting, are deſired to pay ſpecial attention to give the poor of ſociety ſuch an education as may fit them for buſineſs.

SCRIPTURES.

RECOMMENDED as an incumbent duty on friends, to cauſe their children to be frequent in reading the Holy Scriptures, and in obſerving to them the examples of ſuch children, as in Scripture are recorded to have early learned the fear of the Lord, and hearkened to his counſel: Inſtructing them in the fear and dread of the Lord; planting upon their ſpirits impreſſions of reverence towards God, from whom they have their daily ſupport; ſhewing them they ought not to offend him; but love, ſerve, and honour him, in whoſe hand all bleſſings are. 1709.

It is alſo ſeriouſly adviſed, that no friends ſuffer romances, play-books, or other vain and idle pamphlets, in their houſes or families, which tend to corrupt the minds of youth; but, inſtead thereof, that they excite them to the reading the Holy Scriptures, and other religious books. Let the Holy Scriptures be early taught our youth, diligently ſearched, and ſeriouſly read by friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened: For they contain excellent doctrine, rules and precepts, divine and moral. 1720.

And, dear friends, inaſmuch as the Holy Scriptures are the external means of conveying and preſerving to us an account of the things moſt ſurely to be believed concerning the coming of our Lord Jeſus Chriſt in the fleſh, and the fulfilling the propheſies relating thereto; we therefore recommend to all friends, eſpecially elders in the church, and maſters of families, that they would, both by example and advice, impreſs on the minds of the younger a reverent eſteem of thoſe ſacred writings, and adviſe them to a frequent reading and meditating therein; and that you would, at proper times and ſeaſons, when you find your minds rightly diſpoſed thereunto, give the youth to under-

ſtand, that the ſame good experience of the work of ſanctification, through the operations of the Spirit of God, which the Holy Scriptures plentifully bear teſtimony to, is to be witneſſed by believers in all generations, as well as by thoſe in the firſt ages of Chriſtianity; in which caſe ſome account of our own experience will be helpful to them; and this we recommend as the moſt effectual means of begetting and eſtabliſhing in their minds a firm belief of the Chriſtian doctrine in general, as well as the neceſſity of the aid and help of the operations of the Holy Spirit of God in the hearts of men in particular, contained in that moſt excellent book the Bible; and for the preſerving them from being defiled with the many pernicious notions and principles, contrary to ſuch ſound doctrine, which are at this time induſtriouſly diſperſed in this country, to the reproach of the Chriſtian profeſſion in general. 1728.

And in order to render theſe advices more effectual, we further tenderly recommend to all heads of families, that they do frequently call their children and ſervants together; and, in a ſolemn way, audibly read, or cauſe to be read, the Holy Scriptures; and in ſo doing that they humbly wait upon God with their families, for inſtruction and counſel to them reſpecting Chriſtian faith and practice, according to the former advices of this meeting.

Sleeping in our religious Meetings.

FORASMUCH as our religious meetings are to be attended for the honour and worſhip of our Almighty Creator, the promotion and enlargement of our own peace, and good example to others; it is an incumbent duty of every member of our ſociety reverently to attend them; waiting for and obeying the meaſure of grace and light received; ſuch therefore who ſo far neglect their duty herein as to ſleep, or by nodding or bowing the head, or other apparent ſigns of ſleep, reproach themſelves, bring a burthen on the faithful, and diſhonour the truth, are to be treated tenderly with for their recovery; and if, after due waiting and admonition in meekneſs and wiſdom, any ſhall continue in ſo diſreputable and diſhonourable a practice, they be not employed nor active in any calling, buſineſs or appointment of ſociety, until an overcoming be witneſſed, to the ſatisfaction of the brethren: And if he or ſhe be ſuch as have uſually ſat facing the meeting, whether miniſter, elders or others, they withdraw from ſuch ſeats, that their ill example and reproach may be leſſened, and take their ſeats with the members at large, until they and friends are ſenſible of an overcoming the ſin that thus eaſily beſets them. And, "Brethren, if a man be overtaken with a fault, ye which are ſpi-"ritual reſtore ſuch an one in the ſpirit of meekneſs, conſidering thyſelf, leſt "thou alſo be tempted." Gala. vi. 1.

SPIRITUOUS LIQUORS.

THE exceſſive uſe of ſpirituous liquors, of all kinds, having for a long time been ſeen by our ſociety to be a practice tending to lead from calmneſs and innocency, to the many evils which are the conſequences of intemperance; and a concern having aroſe for the ſpreading of this teſtimony, not only to the diſuſe of diſtilled ſpirituous liquors among us, except as medicine, but that others alſo may by our example be encouraged to reſtrain its uſe within the limits of truth: We recommend to all friends every where, carefully to look at the motives of being concerned therewith, not only of uſing but diſtilling, importing, trading in or handing out to others, who from habit may have acquired a thirſt and inclination after it, tending to their hurt. We tenderly adviſe all ſuch as are concerned therein, to center down to the principle leading to univerſal righteouſneſs; and as we apprehend a continuance in ſuch practices will, in this day of light, weaken the hands not only of thoſe individuals concerned to further the reformation, but tend greatly to obſtruct ſociety from holding up a ſtandard to this important teſtimony, as becometh our holy profeſſion.

We entreat therefore thoſe who have began well, and made advances in the way towards their own peace, that as ſoon as may be they forbear the ſaid practices, that a line may in due time be drawn, and the ſtandard raiſed and ſpread to the nations. 1784.

It appearing that Notwithstanding the advices & intreaties of this Meeting in 1784 and Last year Divers of our Members have been so inattentive their to as Not yet to forbear the practice of Importing & trading in & handing out Distilled Spirituous Liquors to the Weakning their one hands & obstructing Socialy from holding up that Important Testimony as becometh our holy profession & a fresh Exersise arising that their obstructions be Removed

It is Recommended that Monthly meetings that Committes Be apoyntted To Labour With all Such as May Continue in Either of Said practises or Destil=ing & Endeavour To prevail With them to a Cordial Complyance with the advice of This Meeting & if any Shold Continue So Disregardful of the Unity of The Bodye as to Counteract Them in this important Concern it is Recommended that they Be Dealt with and If unreclaimd Testified against as Those who Desregard the advice of their Brethren

SPORTS and GAMING.

ADVISED that ſuch be dealt with as run races, either on horſeback or on foot; or otherwiſe lay wagers, or uſe any kind of gaming, or needleſs and vain ſports or paſtime: For our time ſwiftly paſſeth away; and our pleaſure and delight ought to be in the law of the Lord. 1719.

And friends are adviſed againſt attending ſuch places, on any account.

STOCK.

AGREED that a collection be occaſionally made for defraying the expences of ſociety, and that it be lodged in the hands of a treaſurer to be annually appointed, and ſubject to be drawn out for the ſervice of truth, by the meeting for ſufferings, who are to account for the ſame; the treaſurer's accounts to be audited annually by a committee, to be from time to time appointed for that purpoſe.

The ſums which may be thought neceſſary to be raiſed, is agreed to be proportioned to each quarter by their repreſentatives preſent, from time to time; and each quarterly-meeting is deſired to be punctual in ſending up the ſame accordingly.

SUFFERINGS.

UPON conſideration of ſufferings in general, it is adviſed that in caſes of difficulty, and where friends who are ſufferers ſtand in need of advice in any particular caſe, they ſend up their reſpective caſes to the meeting for ſufferings. 1682.

That friends be careful of entangling themſelves in law, becauſe of ſome ſmall irregularity in the proceeding; but if the law be materially tranſgreſſed, and the ſeverity of it exceeded by the perſecutor, that friends uſe their freedom, upon ſerious and good advice among themſelves, ſo as the teſtimony of truth may be kept clear over all. 1676.

TESTIMONIES and MEMORIALS.

IT is recommended to the quarterly and monthly-meetings, to appoint ſuitable friends to collect memorials of the living ſervices and dying ſayings of miniſters, elders and other friends, whoſe lives are remarkable for true piety and faithfulneſs; with the time of their birth and death as near as may be, with a diſtinction between miniſters, elders and others, and where they lived; and that ſuch collections be inſpected by each quarterly and monthly-meeting, and from thence ſend them up to this meeting, to be again inſpected by a committee, and when approved by this meeting to be here recorded. 1760.

It is the judgment of this meeting, that it may be beſt to read all teſtimonies of denial in a public meeting, except monthly-meetings conſider the perſon or perſons diſowned to have lived ſuch lives that they have not been deemed members among friends, by people not of our ſociety; or unleſs it ſhall appear, to the ſatisfaction of the monthly-meeting, ſuch publication may be injurious to the cauſe of truth: That acknowledgments from perſons reſtored be publiſhed, ſo far as in beſt wiſdom the monthly-meetings may judge proper.

TRADE.

ADVISED that none launch into trading, and worldly buſineſs, beyond what they can manage honourably and with reputation; ſo that they may keep their words with all men, that their yea may prove yea indeed, and their nay, nay; for whatſoever is otherwiſe cometh of evil; and that they uſe few words in their dealings, leſt they bring diſhonour to God through their forwardneſs; and ſuch as make themſelves guilty, by thus diſhonouring God, and the holy profeſſion of his name and truth, are for judgment, and the judgment of truth ought to be ſet over them, that thoſe who walk and abide in the truth may be clear of their iniquities. 1675, 1688.

It is adviſed, and earneſtly deſired, that the payment of juſt debts be not delayed by any profeſſing truth, beyond the time promiſed and agreed upon; nor occaſion given of complaint to thoſe they deal with, by their backwardneſs of payment, where no time is limited; nor any to overcharge themſelves with too much trading, or with buſineſs beyond their capacities and abilities to manage in the truth.

It is the advice of this meeting, to the ſeveral quarterly-meetings, that care may be taken, that ſubſtantial friends be appointed to viſit every family amongſt us, where they think there is occaſion to ſuſpect they are going backwards in their worldly eſtate, in a manner that may be to the ill example of others, or prejudice of creditors; and to enquire and ſee how things are with them, adviſe them in tenderneſs according to our diſcipline; and if they do not manifeſt a diſpoſition to take ſuch advice, and comply with it, then to give them goſpel order, and proceed therein againſt them.

And, dear friends, this meeting being under an holy care and deep concern, for the glory of God, the honour of our holy profeſſion, and ſafety and

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growth of every member of the body; do adviſe and counſel all friends, for their own good, that they keep to ſuch lawful and honeſt employments as they well underſtand, and are able to manage, for a neceſſary ſupport of themſelves and families; and not to launch out beyond their abilities, eſpecially upon ſuch credit as truth may have given them with their brethren or others, and more at their hazard who truſt them than their own, which is not only a diſhonour to truth, but diſhoneſt as men, and ſuch cannot be owned in ſuch things to have place in the body. 1710.

Adviſed that ſuch be dealt with as trade by ſea or land, or buy, bargain or contract, beyond their abilities; and ſuch as keep not their words, promiſes or engagements, in their dealings; and do not pay or ſatisfy their juſt debts, according to time agreed on. Theſe being a reproach to truth, and a manifeſt injury and injuſtice, advice to all ſuch ſhould be ſpeedily given, and if they do not reclaim, amend and duly anſwer, they are to be further proceeded againſt. 1719.

It is earneſtly deſired, that all friends every where be very careful to avoid all inordinate purſuits after the things of this world, by ſuch ways and means as depend too much upon the uncertain probabilities of hazardous enterprizes; but rather labour to content themſelves with ſuch a plain way and manner of living, as is moſt agreeable to the ſelf-denying principle of truth which we profeſs, and which is moſt conducive to that tranquility of mind that is requiſite to a religious conduct through this troubleſome world. 1724.

Adviſed that a conſcientious care dwell on all our minds, not only to be juſt in our trade and dealing, neither deceiving the buyer in what we ſell, or falſifying the balances; but that we keep to our promiſes, and pay our debts in due time; not exceeding our circumſtances or reaſonable expectations in our way of living, nor engaging in hazardous things more out of vanity than neceſſity. And it is our advice, when any profeſſing truth finds himſelf not able to comply with his contracts, that he call his creditors, and declare his condition in time, and by ſhewing the honeſty of his intentions may clear the

ſociety

ſociety from any ſcandalous imputations; and where any ſo circumſtanced refuſes to do ſo, let him be duly cenſured. And, on the other hand, we are to remind you to take heed and beware of covetouſneſs; this grand enemy of the love and faith of Jeſus being too apt to prevail in this time and place of outward tranquility, wherein we are a people ſignally bleſſed of God. 1737.

It is the ſenſe and judgment of this meeting, that no perſons who ſhall fail of paying their juſt debts ought to be admitted to act in meetings for buſineſs, or join with friends in collecting for the poor and the ſervice of the church, until they have made ſatisfaction to the monthly-meeting they belong to, and done what is in their power to take off the reproach they have, by their imprudent conduct, brought on our Chriſtian principle. 1737.

We are alſo engaged to caution every individual againſt imprudently entering into joint ſecurities with others; for, by theſe practices, many innocent wives and children have been inevitably and unexpectedly involved in ruinous and deplorable circumſtances. We therefore earneſtly deſire friends to keep ſtrictly on their guard, that none, through any ſpecious pretences of rendering acts of friendſhip to others with ſafety to themſelves, may riſque their own peace and reputation, and the ſecurity of their families: In order hereunto, we recommend this ſalutary advice of the wiſe man to their eſpecial notice and regard: "Be not thou one of them that ſtrike hands, or of them that are "ſureties for debts. If thou haſt nothing to pay, why ſhould he take away "thy bed from under thee?" Prov. xxii. 26, 27. 1771.

It is earneſtly recommended, that friends frequently inſpect the ſtate of their affairs, and frequently ſettle their accounts; and when any find themſelves unable or have not more than ſufficient to pay their juſt debts, that they immediately diſcloſe their circumſtances to ſome judicious friends, or principal creditors, and take their advice how to act, and be particularly careful not to pay one creditor in preference to another. 1782.

WAR.

WE have as a people looked upon ourſelves, as well as the primitive Chriſtians, to be included in the notable prophecy, Iſai. ii. 4, "They ſhall beat their ſwords into ploughſhares, and their ſpears into pruning-hooks, and learn war no more;" agreeable to the doctrine of our bleſſed Lord and Saviour Jeſus Chriſt and his apoſtles (to which our ancient friends abundantly bore teſtimony, both in doctrine and practice, and ſuffered deeply for, confirmed and ratified by ſeveral of our yearly-meetings, particularly in the years 1693 and 1730, by their expreſs declarations and teſtimonies againſt carrying guns, for defending our ſhips, perſons, and goods) and being under many ſtrong engagements to obſerve the ſame, from the particular care of Providence over ſuch as have been faithful to this our teſtimony, particularly thoſe of our friends in Pennſylvania; nevertheleſs ſome, profeſſing to be of our ſociety, have ſlighted and neglected this our ancient and Chriſtian teſtimony, to that degree as to be concerned in privateering, or as owners of ſhips going as letters of marque, which is a flagrant and lamentable departure from our peaceable principle, which hath always been to confide in the protection and Providence of Almighty God, and not in weapons of war; which practice of theirs may be attended with injuſtice, barbarity and bloodſhed.

This meeting having taken this ſorrowful and afflicting caſe, and breach of our ancient teſtimony, into our ſerious conſideration, have thought it our incumbent duty to bear our teſtimony againſt ſuch practices; and it is the unanimous ſenſe of this meeting, that all quarterly and monthly-meetings ought ſpeedily to deal with every perſon found in the practice of ſuch things, in the ſpirit of truth and love, in order to bring them to a ſenſe of their error, and

to reclaim them from it; which if they cannot do, then to teſtify againſt them, and let them know we have no unity or fellowſhip with them. 1744.

We are ſorrowfully affected, by the anſwers to the Queries, that ſome friends have failed in the maintenance of our Chriſtian teſtimony againſt wars and fighting, by joining with others to hire ſubſtitutes, and by the payment of money to exempt themſelves from perſonal ſervice, in the militia; a practice inconſiſtent with the teſtimony to the reign of the Prince of Peace our ancients received, and were concerned to maintain through cruel ſufferings, and which the faithful in this day dare not ſhrink from: Which defection from our Chriſtian teſtimony and general practice having been matter of ſorrow to this meeting, we are concerned ſtrongly to adviſe againſt, and that friends every where ſtand faithful and ſingle in their dependence on the Lord for preſervation, who alone is forever able to keep in perfect ſafety. And if ſuffering be the lot which doth reſult from ſuch obedience to the divine requiring, ſuch will, as they abide in the ſimplicity and innocence of truth, reap the fruits of peace in their own boſom. Let therefore the care of friends, in their ſeveral monthly-meetings, be exerted to prevent any contributions for hiring ſubſtitutes, or other methods of exempting themſelves from the militia, inconſiſtent with our well-known teſtimony. 1760.

It is our ſenſe and judgment, that we cannot, conſiſtent with our well-known principles, actively pay any rate or aſſeſſment on any town or claſs of men which may be impoſed, for not raiſing the quotas or number aſſigned them to raiſe for any military purpoſe; whether it be as a fine for neglect, or an equivalent for ſuch quotas or detachment; nor any rates or aſſeſſments made for the advancing of the hire or inliſting-money of volunteers, or which may be expreſsly therein ordered to be given or paid to military men. 1762.

We adviſe that all friends carefully avoid cenſuring or judging each other, in reſpect to the payment or non-payment of ſuch taxes, a part whereof goes to the ſupport of war, and a part for civil government.

And it is recommended to friends every where, to take into their ſerious conſideration the inconſiſtency of any under our profeſſion ſuffering their

temporal

temporal intereſt to induce them in any manner to contribute to the purpoſes of war.

It is the concern of this meeting to recommend to the ſeveral monthly-meetings, that they, conſiſtent with our ancient teſtimony, refuſe the payment of all taxes, expreſsly or ſpecially for the ſupport of war, whether called for in money, proviſions or otherwiſe; and that accounts of diſtraints for ſuch taxes be ſent up; and that ſuch friends as do actively pay ſuch taxes be dealt with as diſorderly walkers. We alſo deſire, that all friends carefully avoid diſcouraging a tender ſcruple which may ariſe in the minds of our brethren reſpecting the payment of ſuch taxes, a part whereof is evidently for the ſupport of war; and that all be careful to manifeſt, by a ſteady conſiſtent conduct, that they ſingly aim to experience an advancement in the truth. 1781.

WOMENS MEETINGS.

OUR womens meetings being ſet up and approved in the love of God, and by his wiſdom and power; and being of manifeſt ſervice, and helpful in the church; it is the earneſt deſire and advice of this meeting, that they may be upheld and encouraged. 1707.

And in order that the ſervice of womens meetings may be the more extenſive, it is recommended that each monthly-meeting of women friends depute repreſentatives to attend the ſervice of their quarterly-meetings; and each quarterly-meeting depute repreſentatives to the yearly-meeting.

That they proceed in anſwering the queries, appointing all the proper officers, and conducting the buſineſs neceſſary to their meetings, as the mens meetings are adviſed under queries, monthly-meetings, quarterly-meetings and yearly-meetings.

In regard to the matter of men and womens meetings being united in diſowning and receiving members, it is agreed, when any perſon requeſts the care of friends, and when any friend is taken under dealing in any monthly-meeting, ſuch meeting, whether mens or womens, acquaint the other thereof, in order for their uniting their ſympathy, and help, if they think it beſt; and when the meeting to whom application is made, or by whom the friend may be under dealing, are about to receive, reſtore or diſown the perſon under care, that both meetings be acquainted therewith, and their concurrence or unity manifeſted before the concluſion be entered; and when the approbation of both men and women be obtained, the ſame be entered on the minutes of each meeting.

And it is adviſed, that men and women be attentive and ready in their monthly and quarterly-meetings to unite their aſſiſtance to each other, when it appears uſeful and beſt, whether expreſsly deſired or not; and that teſtimonies of denial be read, approved and minuted, in both meetings, and then be ſigned by the clerk of the mens meeting, if reſpecting a man, and if a

YEARLY-MEETING.

THE good and bleſſed intent and end of this and all our aſſemblies is, with the Lord's aſſiſtance, for his honour, in the promoting and maintaining of our Chriſtian ſociety and religion, in life and practice, in all the parts and branches thereof. 1695.

It is the fervent deſire of this meeting, that the buſineſs and concerns thereof be ſolidly, in the fear of God, managed and carried on, without contention or ſtriving; and with as few words, and in as pertinent expreſſions to the matter in hand, as may be, for expediting the affairs thereof without loſs of time, or any ways diſordering the meeting; but one at a time ſpeaking, and ſtanding up, that all things may be done decently, and in good order. 1710.

That the quarterly-meetings be careful annually to depute ſuch friends to attend the ſervice of the yearly-meeting, as are men fearing God, of good converſation, weighty ſpirits, prudent and ſincere, well acquainted with the affairs of truth, and diligent attenders of meetings for diſcipline at home; whoſe practice and converſation is anſwerable to the teſtimony they profeſs to bear; men known to be faithful and conſcientious. 1714, 1733.

Adviſed that no repreſentatives withdraw from the meeting before it ends, without leave firſt requeſted and granted, that the ſervice of the meeting may not be neglected. 1709.

It behoveth us, in all ſuch our aſſemblies, to have our minds ſeaſoned with a ſenſe of the weight of the work we are engaged in, and to exert ourſelves with an holy zeal for the cauſe of God, and the promotion of his truth; carefully watching againſt an exalted ſpirit, which would ſtrive for maſtery and dominion, labouring in love and meekneſs of wiſdom to be helpful one unto another, that "Nothing may be done through ſtrife, or vain-glory; but, in

" lowlineſs of mind, let each eſteem other better than themſelves." Phil. ii. 3. 1747.

Agreed that at the cloſe of the yearly-meeting for worſhip all the repreſentatives retire, and agree upon a clerk for the preſent year; and when the meeting of buſineſs is entered by the former clerk, or in his abſence the clerk of the meeting for ſufferings, the clerk named by the repreſentatives being approved is to be entered, and then to take his ſeat at the table, and proceed on the buſineſs before the meeting.

Agreed that all papers that come before this meeting, as well as quarterly and monthly-meetings, except ſuch as are from immediate correſpondents, be firſt examined by a committee, to be from time to time appointed, before they be read up in our meetings.

YOUTH.

WE earneſtly beſeech our friends, and eſpecially the youth among us, to avoid all ſuch converſation as may tend to draw out their minds into the fooliſh and wicked paſtimes with which this age aboundeth (particularly balls, gaming-places, horſe-races, and play-houſes) thoſe nurſeries of debauchery and wickedneſs, the burthen and grief of the ſober part of other ſocieties, as well as of our own; practices wholly unbecoming a people under the Chriſtian profeſſion, contrary to the tenor of the doctrine of the goſpel, and the examples of the beſt men in the earlieſt ages of the church. For as "Evil communications corrupt good manners," ſo it is the duty of men profeſſing religion, who live in this world in order to obtain a better, not only to "Shake their hands from holding of bribes, and ſtop their ears from "hearing of blood," but alſo "to ſhut their eyes from ſeeing of evil." Iſai. xxxiii. 15. 1739.

And dearly beloved youth, in an humble ſenſe of the continued viſitations of the Father's love, and experience of their bleſſed effects, we entreat you, by the mercies of God, receive its holy impreſſions, ſubmit to its diſcipline; this will preſerve you from the deplorable effect of Satan's transformations, inſpire you with holy reſolutions, and enable you to maintain them in all godly converſation, and purity of life and faith, adorning the doctrine of the goſpel by a blameleſs demeanour. True peace will then flow as a river in your own minds; and the fruits of the tree of righteouſneſs be brought forth to your inexpreſſible conſolation in Chriſt, the revival of Zion's beauty, the rebuilding of her deſolations; ſo that, by and through you, ſhe may yet appear beautiful to the ſincere-hearted, but to her enemies terrible as an army with banners. 1751.